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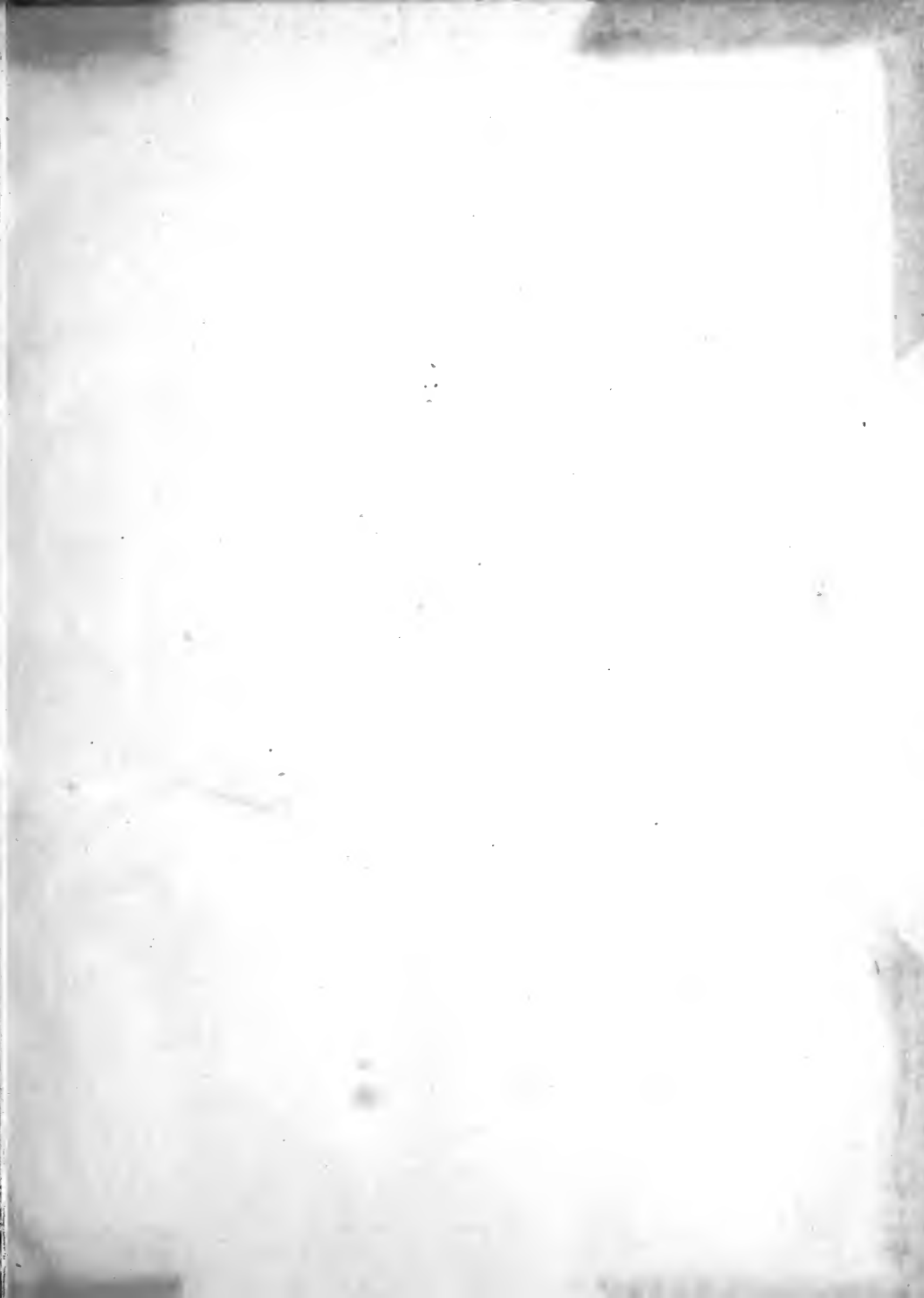
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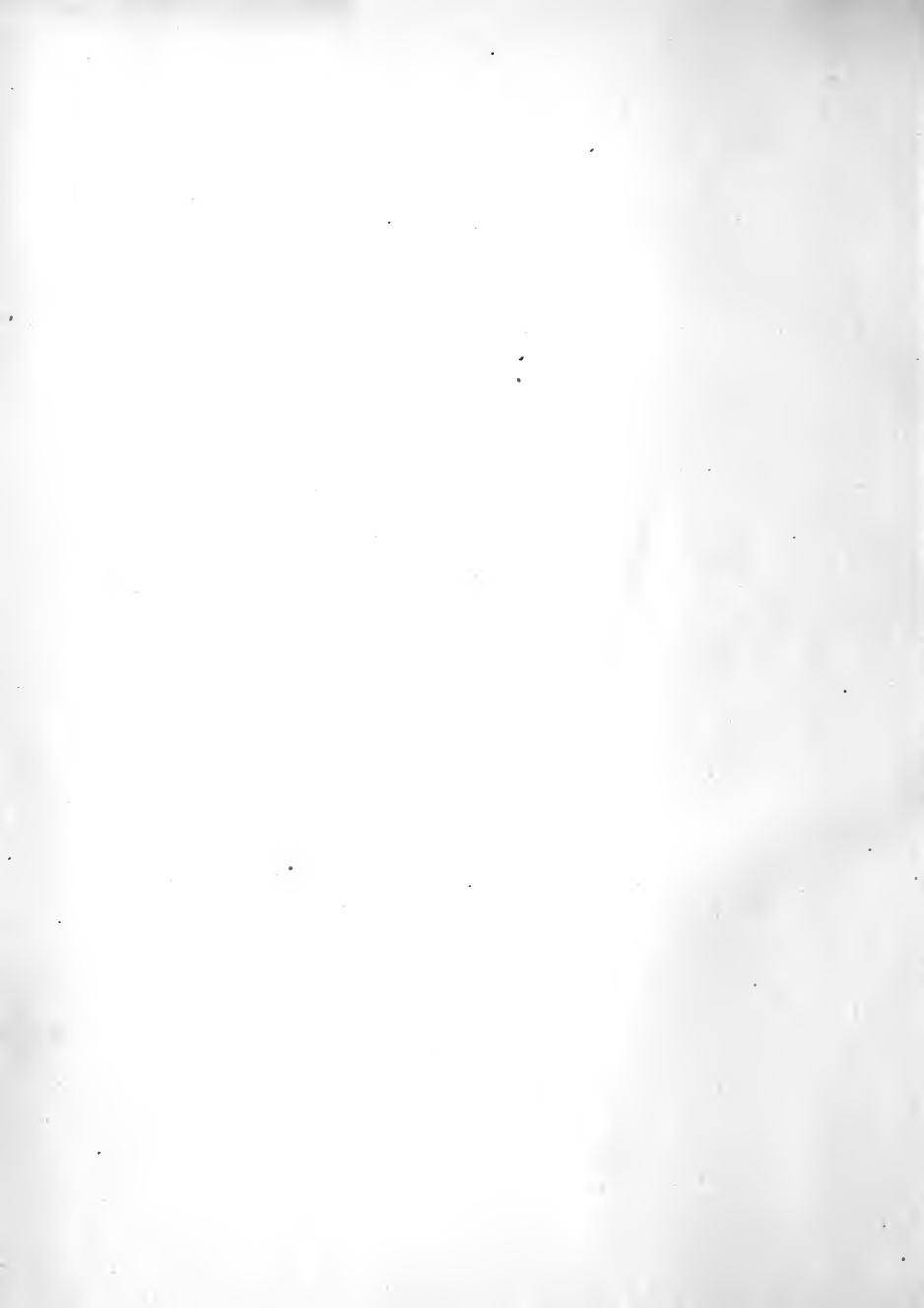
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FIVE LECTURES

— ON —

Scripture Prophecy,

— BY —

REV. A. WHITMAN.

These Lectures are an outline of a work by the Author of five hundred royal octavo pages, two hundred pages of which are completed, and the balance in the hands of the publishers, to be completed soon as possible.

HANNIBAL, MO.:
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Whoever should want the larger work, address the Author at Sedalia, Pettis County, Mo.

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FIVE LECTURES

ON

➤ ❧ SCRIPTURE ❧ PROPHECY. ❧ ➤

BY REV. A. WHITMAN.

THESSE lectures are an outline of a work of five hundred royal octavo pages, which the author has in press. Two hundred pages are already completed, and the balance coming out as soon as means can be obtained to complete it.

The author has delivered these lectures in over two hundred places, giving from three to five lectures in a place, and now by the earnest solicitation of friends, and by the advice of able ministers of different denominations of Evangelical Christians, consents to put them in this pamphlet form, so that if there is benefit in hearing them, that benefit may be more widely enjoyed.

After studying this subject for twenty years and writing on it, the author became convinced that many of the mistakes and most of the errors on the subject arose from the habit of taking the prophecies in fragmentary and isolated parts, and that they could not be so understood, that they were an all-comprehending, all-related system, and as soon as they began to be studied as a system or divine plan to execute an eternal purpose, they assumed a beauty and symmetry, a clearness and harmony not before seen. The

work as written is a fair and plain development of that plan as conceived by the author. These lectures are a fair outline of that whole system.

It is well known that there are at the present time in the religious world two systems of interpretation of the prophecies, not two systems of prophecy. The one is called the spiritualizing system, the other the literalizing system, and it is fair that both systems be clearly and fairly stated, so that while reading the one the mind can contrast it with the other. The spiritualizing system diverges from the literalizing on the following points, with others: That that original grant of God to Abraham of the whole land of Canaan, to him and his posterity and forever, has been forfeited or has expired. The other system holds that as that grant had in it no conditions and was only dependent on the veracity and ability of God, it cannot be forfeited, but is in as full force to-day as the day it was made by the oath of God. The spiritualizing system assumes that the Jews, having by their disobedience forfeited their claim to that land and God in his displeasure having dispersed them, are never again to be gathered to the land given to Abraham for a land, renewed by oath to Isaac and confirmed to Jacob. The literalizing system assumes that while there were no conditions in the original grant, and so cannot be forfeited, there were conditions for the continued possession, and those conditions having been violated they have lost the possession, and, in the displeasure of God, by his providence he has dispersed them into all the nations of the earth; but that he has pledged to restore the whole house of Israel, the whole twelve tribes of Israel, on the land he gave their fathers Abraham, Isaac and Jacob.

Again, the spiritualizing system denies that there is to be any literal battle at Armageddon, but it is the conflict

between good and evil constantly occurring. While the literalizing system recognizes the contest constantly going on between good and evil in the world, they at the same time look for the most terrific literal battle, fought on the mountains of Israel at some future day not very far off, this world has ever witnessed, which shall decide its final fate.

Again, the spiritualizing system denies the establishment of a literal kingdom of saints on earth. It is to be a kind of spiritual something, themselves do not know what or can they guess when. The literalizing system assumes there is to be a time when the saints shall possess the kingdom, in a sovereign sense, and that it is to occupy the space occupied by each and all the four great Gentile sovereign powers, symbolized in Nebuchadnezzar's image, and besides to fill the whole earth, and that it is to be set up in a sovereign form as soon as all these are broken to pieces by the stone cut out of the mountain without hand; and then, when the times of the Gentiles be fulfilled, the fifth great sovereign power or kingdom which is the literal positive kingdom of the God of Heaven given to the son of man by the ancient of days, as by Daniel, or as by Jesus, the kingdom given to the great nobleman on his return.

Again, the spiritualizing system denies any literal resurrection of the saints previous to the general resurrection of the righteous and the wicked; while the literalizing system assumes that the entire mass of the righteous will all return with Jesus and reign with him, and literally, positively, personally reign with him a thousand years before the wicked are raised from the dead.

Once more, only, the spiritualizing system denies the literal personal return of Christ till he comes to judgment; while the literalizing system assumes that he is pledged to return literally, positively and personally; to reign on

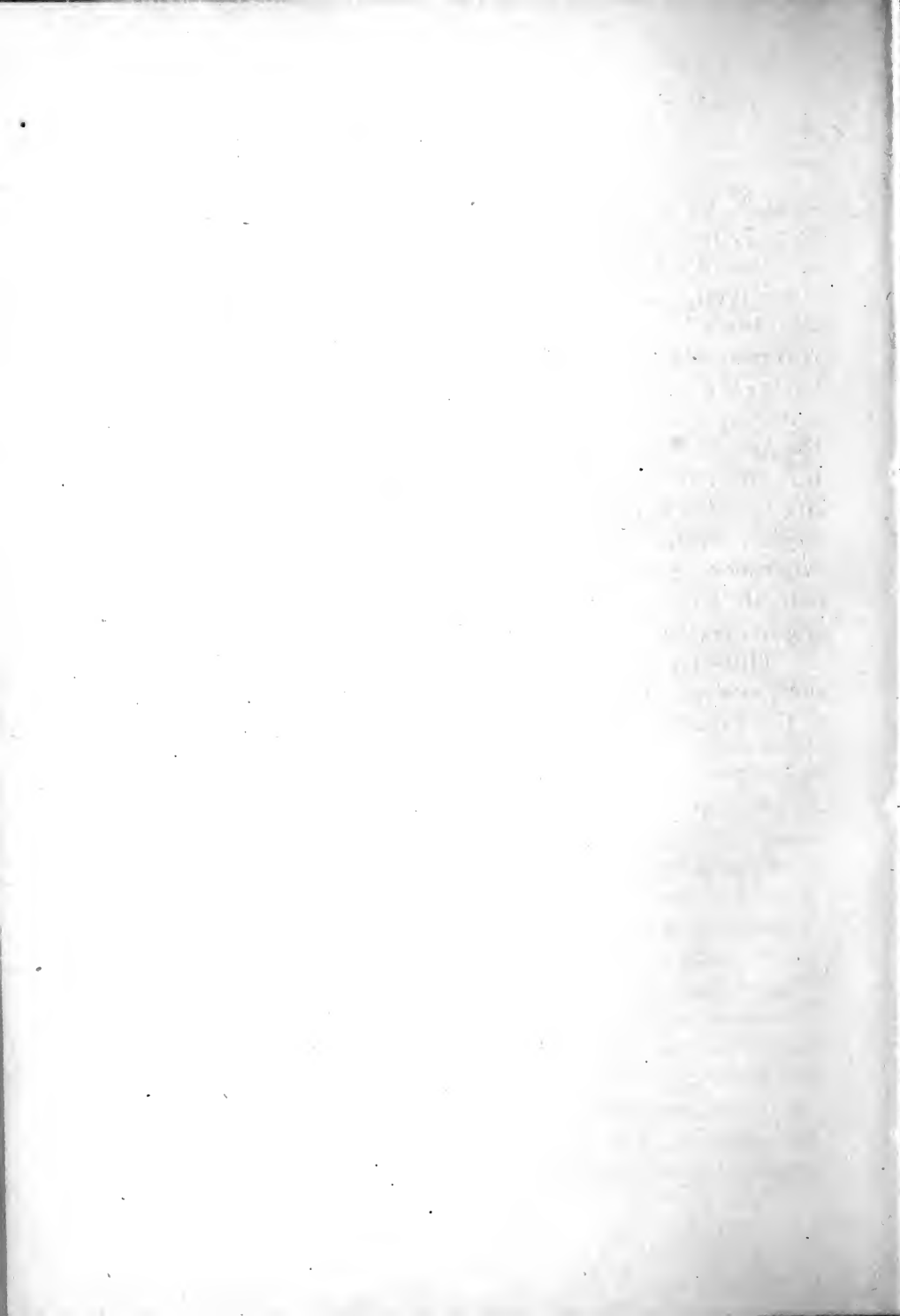
David's throne for a thousand years with all the saints, according to God's oath to David, as referred to by Peter on Pentecost; says Peter, Acts, ch. 2: He (David) being a prophet, and knowing that God had sworn by an oath to him, of the fruit of his loins he would raise up Christ to sit on his throne, spake of the resurrection of Christ.

These are the main points of difference between the two systems. The spiritualizing system was first introduced into the religious world about 1640, by Dr. Lightfoot, an English divine of that day, and that, up to that time, the whole evangelic world had held to the literal system as proved by Dr. Hales, of England, in his great work on Chronology.

This spiritualizing system is adopted by what are rightfully denominated the Schoolmen of the different christian denominations of the present day, and occupy precisely the position regarding the prophecies concerning Christ occupied by the old Pharisees at his first coming. No intelligent person, believer or non-believer, can candidly read the Old Testament scriptures, without seeing two clear and distinct classes of prophecies applied to the Jewish Messiah. One class represent Him as coming in a condition of poverty, born of a Virgin, growing up to become a man of sorrows, rejected, and finally crucified by his own people as a malefactor; and yet, by his voluntary death, making an infinite and all-sufficient atonement for guilty men, and by his innocent, spotless and beneficent life wrought a robe of righteousness to clothe the whole of his ransomed flock. And that there is another class of prophecies in the same scriptures, that speak of the same person as clothed with power and authority, gathering to himself the people, establishing a universal dominion and reigning forever, as long as the sun and moon endure,

as a King of David's line, of David's throne. Isaiah 9: 6, 7, puts it beyond a doubt that the sovereign King on David's throne is the child born (of Mary), and the son given. And "this is Jesus of Nazareth, the King of the Jews." Now, just as the Pharisees of Christ's day reversed the order of these prophecies, and so crucified their own long looked for Messiah, just so exactly are the schoolmen of the present day doing—reversing the order of the prophecies, and looking for him to do what he did when he came: to establish a spiritual Kingdom; and not looking for him to come and speedily avenge his own elect, justifying Jesus' expression as given by Dr. Campbell, of Aberdeen, Scotland: "Nevertheless, when the Son of man cometh, shall he find this faith on earth"—that he is coming to speedily avenge his people.

Thus we have sought to place fairly before our readers both systems of interpretation, adopted by different parties at the present day.



LECTURE FIRST.

The Prophecies.—A System and How.—Foundation Principles and Preliminary Remarks.

AND, *First*, There is one self-existent, independent, free, eternal Godhead; possessing every possible or conceivable perfection, to an infinite or limitless degree. This doctrine subverts all foundation of nature worship; by revealing to the mind an adequate cause for all the phenomena of the universe of matter or mind, and leads it to rest on an ultimate truth; completely fulfilling the conditions and demands of our being, and requires no assistance from Materialism, Darwinianism, Neology or Evolution.

Second. It reveals to us that, with that Godhead, there is one eternal purpose, which he purposed in himself, the revelation, manifestation, or open showing of his limitless perfections before a universe of moral agencies, so as to secure from all unswerving obedience; and to all who yield that obedience endless and increasing felicity, by the processes of admiration, imitation, adoration and assimilation. This principle recognizes the necessity of voluntary obedience to rightful authority, as the condition of blessing under the Divine administration.

Third. That prior to creation and independent of it there were three divine and equal personalities in the Godhead. Two of them are revealed to us in the first verse of Genesis in the plural form of the Hebrew word gods, again in verse 26, Let us make man in our likeness. Again, chapter 3, verse 22, The man is become as one of us. The

third one of these divine personalities is revealed in chapter 1, verse 2, The spirit of God sat brooding over the dark abyss impregnating nature with laws and forces, and setting at work secondary causes to bring the earth into form and order and fill it with what we call life; as the only life-giving power revealed to us in the Bible, setting a current of electricity circling the earth, which gave it its motion and form and first light before the sun was made.

Fourth. That before all things two of these divine personalities entered into a covenant engagement, having stipulations on each side to be performed in time, that, by the death of the mediator, from a race of fallen rebels there shall be redeemed, renewed, sanctified and finally glorified a multitude that no man can number, from every tribe and tongue and nation, brought up through great tribulation, washing their robes and making them white in the blood of the lamb, who shall constitute the highest theocracy in Jehovah's empire and to enjoy his richest favor.

Fifth. That prior to creation one of these divine personalities engaged to put himself into relationship with humanity, so that the two natures should become one person, the Godman mediator, for the execution of that divine plan or covenant; and thus become the medium or channel of revelation unfolding the attributes of the invisible deity, through a series of creative acts, from the lowest to the highest forms of matter and types of life, ending in the highest type of spiritual life in ransomed, renewed and finally glorified subjects of Christ's grace.

Sixth. That the divine humanity was the first creation of God, Rev., chapter 3, verse 14, The beginning of the creation of God. Col., chapter 1, verse 15, The first born of every creature. Prov., chapter 8, verse 23, I was annointed from everlasting from the beginning (to the mediatorial work) creation, government, redemption.

Now prophecy comprises the entire period from that point of beginning to the point when "he shall have subdued all things unto himself, spoken of by Paul, 1st Cor., 15th chapter, Then he shall give up the kingdom to God the Father, that God may be all in all." And prophecy is an outline of the mediatorial work.

Seventh. In the performance of the mediatorial work, meeting his assumed responsibilities, the mediator created all things and without him was not anything made that was made. And the government of the universe is so completely in his hands that he could truly say, "All authority is given to me in heaven and earth, and he is the author of eternal redemption to all that obey him." Thus there are three fields of revelation of the perfections of God, creation, government, redemption, seen at last in its highest manifestation at Calvary, where justice and mercy meet in the death of Christ, the redemption, restoration and salvation of sinners and their final glory at Christ's second coming, and their eternal home in the new heaven and earth.

Eighth. Moral agency involves voluntary obedience to rightful authority; so, also, a necessity of moral agency is a test and proof of fidelity. That was furnished to our parents in the prohibition: "Of the tree of good and evil thou shalt not eat of it." How, then, were the angels tested, tried? Paul, as we conceive, gives us that clew in Heb. 1: 6th: "And when he bringeth in the first begotten into the habitable universe, he said, let all the angels of God worship him." This, I suppose, and believe, was before sin had marred the works of God, or a creature had disobeyed his command; when, as Peter tells us, (from pride) one of the high and holy beings refused to worship the Son, and fell and assumed the position of a rebel, and became a devil.

Says Jesus, he was a murderer from the beginning, and abode not in the truth—did not remain, continue, in the truth. He refused to worship to Son, but led off a vast multitude of those holy beings whom Jesus, in Math. 25th, calls his angels. This brought on a contest between Christ and that old serpent, the Devil, which has lasted throughout the ages, and not yet ended; but to be concluded at the great battle of God Almighty in the valley of Armageddon, and on the mountains of Israel, at the close of the time of the Gentiles.

Ninth. There has thus been but two claimants for this world, and two contestants for the homage and devotion of the human heart, Christ and the Devil. Now, the Bible recognizes all forms of idolatry as Devil worship, and that each individual of the race is on one side of that controversy, and will be rewarded accordingly.

Tenth. That God, in the administration of human affairs, has never failed to have a sovereign representative administration on earth symbolizing his Divine authority, into whose hands he has put great interests in trust for the race, holding that power responsible for their maintenance and transmission. God put that power into the hands of the Patriarchs, from Adam to Abraham; and those great interests were, first, the knowledge of that one God with infinite perfections; second, the knowledge of the coming Deliverer for the fallen race. The value to the race, and each individually, is set forth in Jesus' language: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

The third great truth, entrusted to the keeping of the Patriarchs, was, One supernaturally called out, endowed, sustained and commissioned Humanity, who should possess and manifest that hidden and spiritual life. It is patent to

all the Patriarchs failed to maintain those sacred trusts ; for, though there were some men like Abel and Seth and Enoch, and finally Noah, yet, among the masses, there was a yielding to opposing influences. And the flood swept them away. Again, the same trial continued after the flood in the hands of the Patriarchs, and again idolatry prevailed again, about eleven hundred years after the flood in Abraham's day.

Eleventh. As the Patriarchal trial had twice failed, God now called Abraham out from a race and family of idolaters, by a supernatural call, endowed him with a supernatural life and sublime faith in him, and set him apart, with his posterity after him, to be the depositaries of that sacred trust for the race, holding them responsible for their maintainance and transmission ; then gave them all needful facilities to secure the object ; then promised that, through his seed, all the families of the earth should be blessed, and that his seed should be heir of the world.

Six hundred and six years B. C. the Jews failed to meet their responsibilities, and God took those great interests out of their hands. And now, six hundred and six years B. C., the Jewish trial having failed, as had the Patriarchal, God put those interests into the hands of Nebuchadnezzar, king of Babylon, as a Gentile sovereign. Then, by a symbol of his image, showed him and the world that those interests would be held by four great sovereign Gentile powers till the times of the Gentiles be fulfilled, or to the battle of Armageddon.

Twelfth. God holds men, families and nations responsible moral agents on probation, for a higher condition under his government, and higher felicity under his kingdom ; and, as such, he finally rewards or punishes for obedience or disobedience. These principles will be constantly

referred to and illustrated in this work. They are the foundation of that system of interpretation adopted in this system. Let it now constantly be borne in mind that He that was annointed from everlasting, was He that walked in the garden in the cool of the day—that was promised, as the seed of the woman, to crush the serpent's head—who walked with Abraham, talked with him, ate with him—who wrestled with Jacob—that talked face to face with Moses—that was in the pillar of fire—in the glory of the Temple—is Isaiah's child born—Jeremiah's Emmanuel—Mary's son Jesus—the crucified, buried, ascended, interceding, and finally returning nobleman, to establish the fifth great monarchy on earth, and fulfill God's oath to David. As mentioned by Peter, on Pentecost, that David knew as a prophet, that God had sworn with an oath to him that, of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne.

Christ commences his mediatorial work, revealing the perfections of God in creation, till they declare his glory, and show forth his handiwork, and all aglow with Divine manifestations, his eternal power and Godhead are clearly seen. The Mediator would then seek some higher plane of revelation of the divine perfections, so revealed him as moral governor, issuing his commands to moral agents, and putting them under moral government. And, as soon as Satan beheld Adam and Eve, he came forward in the contest; and, appearing in the presence of those probationers, he contradicted God's work, and Eve, being deceived by his subtlety, disobeyed God. Adam simply followed his wife. Satan's object was gained, God's works were marred and man was ruined.

The contest is now transferred to this world, and the parties clearly defined. I will put enmity, said he to Satan,

between thy seed and her seed (the woman's); he shall crush thy head and thou shalt bruise his heel. God had presented to Adam the clearest and simplest test of fidelity, as a moral agent, and he had failed. They had only to yield obedience to rightful authority, and all would be well. Adam had vast interests for the race in his hands, but O, how recklessly did he vilely cast them away. His Father had provided, in the tree of life in the garden, for all the natural physical decay of the system, which immortalized the eater. So God tells us. But he is now driven from access to that tree, and out of the garden to till the ground from whence he was taken, and it is to bear thorns and briars. And now man, made in his physical nature after that divine and model man, and mentally and morally, is a wreck, a ruin—a condemned rebel. He who, as a federal head of a race, held in his hands a Father's ample patrimony for all his numberless posterity, is turned out in poverty and disgrace, to get his bread with the sweat of his brow, and a heavy affliction pronounced upon poor deceived Eve.

Then He stationed on the east of the garden an enfolding flame and cherubim, to keep the way to the tree of life. I know we are told of a flaming sword, and the common idea is, there was some arrangement to keep people away from the tree of life. Now, all writers that I have examined on the subject tell us that the word keep, here used, is the same found everywhere, when we are commanded to keep the commandments of God by observing and doing them. Then here is something to be observed, and may be if we should say obeyed it might not be far wrong; we will see by and by. Then we are told by the best Hebrew scholars that there is no thought of a sword in the passage. But an enfolding flame as a symbol of the divine presence, like the enfolding flame in Ezek. 1;

like the burning bush of Moses; like the pillar of fire in the wilderness, or the Shekinah glory in the temple, a visible symbol of the presence of God in an enfolding flame. And then add the cherubim, which in the tabernacle as in the temple hovered over the mercy seat of God. And then accept the thought that when Christ clothed Adam and Eve with coats of skin, he offered the animals in sacrifice on an altar of unhewn stones as afterward he ordered; and that altar erected before that Shekinah flame accompanied by the cherubim; and you have revealed, in keeping with the whole tenor of scripture truth, a most gracious provision of mercy, where the humble penitentsinner may come and like Abel offer up his bleeding lamb and thereby confess his sin and ill-desert and declare his faith in the great deliverer, and receive pardon and the assurance that he pleased God. Such, we suppose, a fair exposition of this subject. But hear Cain as he is excluded from permission thus to come—My punishment is greater than I can bear, and his sin greater than could be forgiven; he was not at liberty to approach that awful presence.

We are told by very ancient annalists, fragments of whose writings are preserved, that Cain soon introduced the worship of the sun and moon and thus early set up idolatry. We are told in Seth's day, Then began men to call on the name of the Lord; or as translated by Prof. McWhorter, of Yale College, Then began men to invoke or pray in the name of Yaveh, or the deliverer; or as we would say, pray in the name of Christ. Again, we are told at a certain period of the distinction of the sons of God and the daughters of men. It should be borne in mind that two distinct branches or lines of the race sprang from Abel and Seth as one line, and Cain on the other. That Abel's line for a considerable time maintained the patriarchal form of

government and the patriarchal order of worship. And parallel with this line of pious Sethites was the line of idolatrous Cainites. And the sons of God were the pious sons of Seth, and the daughters of men the idolatrous daughters of Cain. Sanconiatho, an ancient Phoenician annalist, says Enoch forbid his sons mingling with those idolatrous women.

The line of the patriarchs are said to have lived on the high table-lands of Armenia, but Cain's descendants in the plains of the Euphrates, and that at one time 100 young men came down and apostatized, mingling with idolaters. Also by Berosus, a Chaldean annalist, as recorded by Dr. Hale's Chronology, we are told that 1200 years before the flood in the line of Cain was established a universal monarchy, and we know that Lamech, one of his descendants, infringed the sacredness of the marriage relation and then violence and lawlessness prevailed. Still Enoch for three hundred years, from 1200 to 1500 years after the creation, walked with God and faithfully preached the truth, and Noah after him to the flood; 2262 years, according to the best chronology, after the creation. The patriarchal trial had proved a failure so far as reforming and redeeming the race. But God vindicates his justice, when after such a lapse of time, only one family could be found that maintained their integrity and obeyed his commands; they had broken down the guards which God had set to fence in virtue and fence out vice; the sacred sanction of human life Cain had trampled under foot; the sacredness of the marriage relations had been infringed by Lamech, and now a universal monarchy established, breaking down at once the divinely established patriarchal form of civil government and religious worship—one family only not participating in the rebellion and anarchy; one family only were saved amid

the general ruin. One more trial the race is granted under the patriarchal system, with some important lessons taught them. It could scarcely be doubted longer that God ruled among men, or that sin and rebellion in his government was by him looked upon as a hienous crime, or that it led its votaries to ruin. On the other hand, that obedience to his commands and trust in his protection were profitable investments.

This second trial was scarcely more favorable than the first. As long as Noah and Shem lived, the worship of the true God and the patriarchal form of government were maintained. But, according to Dr. Hale's Chronology and Smith's Patriarchal Age, 606 years after the flood Nimrod commenced his system of rebellion at Babylon, establishing a monarchy and sitting up idolatry and thus re-enacting the scenes of Cain's line before the flood. This first period after the flood doubtless found many a devout and humble worshipper of the true God in due form. The next period reaches from the confusion and dispersion to the first call of Abraham, while he was yet in Mesopotamia (between the rivers Euphrates and Tigris), when Abraham was sixty years old, 1100 years after the flood. During this period lived Job, or Jobab, the thirteenth son of Jaktan, 250 years before Abraham, on the northwest point of the Dead Sea, around the south end of which lie all those four provinces of the three friends of Job, and Elihu the Buzzite. The book of Job is one of the most important parts of God's divine legacy in the inspired volume, as it shows us that the controversy of Job's day was the same as ever since and to-day, and will not be fully settled till the battle of Armageddon. The question in the book of Job is, is the religion God approves a natural product of the human soul, with natural rewards and penalties and only natural support,

as held by Job's three friends, or was it a supernatural life, the creation of a supernatural agency, receiving supernatural support after all natural resources were exhausted, and finally a supernatural reward, as held by Job and Elihu. The controversy has not changed from that hour to this. As suggested, that and all other religious controversies will be settled at the battle of Armageddon. How pleasing to read those full and clear announcements of the character and government of God in that book with such a strenuous advocacy of supernatural religion, with clear Christian experience as given by Job and Elihu, such trust in God and faith in Job's age, and in our living Redeemer. Just at the time when idolatry was sweeping away pure religion, Job said the worship of the sun and moon was a crime to be punished by the judges. But Job and Elihu are both dead and idolatry generally prevails. God now comes, 2,100 years B. C., and calls out Abraham from his country and his kindred, who were all idolaters, for Abraham's father was a statuary and made idol gods to sell, and those idols were kept in the family till Jacob's day, for when he left Padan Aram, Rachael stole her father's gods. Abraham leaves his country when sixty years old, goes to Haran, in the northern part of the country, remaining there fifteen years, till his father, Terah, died, who went with him, and then God's second call, when seventy-five years old, brings him to Canaan, when God gives to him and his posterity forever all of that land. God now makes Abraham and his posterity the depositaries of those sacred interests in trust for the race, holding them responsible for their maintainance and transmission. The time had not yet come for Abraham and seed to take possession of that country, for the season of probation of the present occupants had not expired. "The iniquity of the

Ammorites was not yet full." So God told Abraham that his seed should be sent into bondage, and at the proper time he would bring them out with great substance and restore them to that land and make them as the stars of heaven for multitude. "And the nation to whom they shall be in bondage (the Egyptians) will I judge, said God." God now gives Abraham the covenant of circumcision, a flesh mark to designate his posterity, and renews to them the covenant to give them that land, and promises that through his seed all nations should be blessed. God now gives Abraham Isaac, the heir of promise. Then to test and publish his supernatural faith and show in bold outline character his hidden life, he bid him offer him up as a burnt offering on one of the mountains to which he would lead him—on Mt. Moriah. Abraham and Isaac, with some servants, start for the scene. Arriving within a short distance, he said to the servants, Stay ye here while I go yonder and worship.

This is one of the most sublime scenes on record. Abraham's faith has never been exceeded. But just as the scene is at its height an angel arrests the hand. Isaac returns with his father, after they had offered the lamb caught in the thicket as a sacrifice to God, he testifying to Abraham's fidelity, and his approbation of his course.

Let it be understood, and remembered, that the four hundred and thirty years sojourn spoken of by Moses, at the end of which—on the self same day—Israel came out of Egypt, commenced at the second call of Abraham, when he was seventy-five years old. And then, two hundred and fifteen years after, to a day, Israel came down into Egypt; and two hundred and fifteen years after, Israel came out, on the self same day. Jacob had been to Padan Aram. Sarah and Abraham were both dead. Isaac now is still dwelling in the land when Jacob returns, but dies at one hundred

and eighty years of age, when Jacob and Esau meet at his burial for the last time. Joseph is sold into Egypt nine years after the return from Padan Aram, when seventeen years old. They all go down to Egypt, Jacob and all his family, for Joseph is governor of Egypt at that time. Those dreams were fulfilled: the sun and moon and eleven stars had done obeisance to Joseph's sheaf. Moses is born eighty years before the close of the captivity; lives in Pharaoh's palace till forty years old; goes out to visit his brethren, kills an Egyptian, is hunted by Pharaoh; flees to Midian, remaining there forty years, is sent to deliver his brethren from bondage. Then followed the plagues of Egypt, the passage of the Red Sea, with the journey in the wilderness, the pillar of cloud by day and fire by night, till they reached their final home in Canaan. Moses' death and Joshua's leadership, with the wars that followed, can all be read from the Bible. All and each step is part of an administration, revealing more and more fully the character of the God of Abraham. Here is shown the second time the great deliverer promised in the garden, then again in the overthrow of the Canaanite nations. But Israel is now settled in the land given to Abraham and his seed, for an everlasting possession. But, as before said, while the original grant had in it no conditions, the continued possession, or occupancy, was suspended upon obedience to the commandments given by Moses. But they are fairly in their own land, all settled, each in their own inheritance, and Joshua dead and gone to his reward. And the children of Israel served God during Joshua's life and all that generation that outlived Joshua. Then comes the most stormy time of Israel's history—"about four hundred and fifty years until Samuel the prophet"—so says Paul. And during a large portion of that time they were dread-

fully oppressed and held in abject bondage by the Syrians of Mesopotamia, and the Ammonites and Moabites, by the Midianites and Philistines and the Canaanites, all of whom took part in their oppression during the troublesome times of the Judges, besides two seasons of dreadful civil wars, and a scene of anarchy in the which to close up, as they had no king, every man did that which was right in his own eyes. And in this condition Samuel found them. They improved during his administration. Then follows the Regal State, under Saul, David and Solomon, forty years each, commencing 1,110 B. C., and ending 990 B. C. There was some religious improvement during Saul's reign, as Samuel lived till within two years of Saul's death, and Samuel's influence on the nation was very great and very beneficent. Also Saul's reign was an advance of the Judges. But David succeeded to Saul for forty years, during David's reign all the enemies were met and subdued, and though it was a time of continued war, it prepared the way for the peaceful reign that followed. During his reign the worship of the true God was the purest of any season or period of Jewish history. Solomon succeeded 1,030 B. C. His reign was one of almost unparalleled prosperity and grandeur. Few kings or nations ever arose to a higher state of prosperity and glory, and no king, before or since, ever possessed such a fund of wisdom as Solomon. The temple he built to the God of Israel has immortalized his name throughout all christianized lands. Still Solomon encouraged his wives to worship idols. Solomon died 990 B. C., and Rehoboam, his son, succeeded him. But during his lifetime God told Abijah, the prophet, to anoint Jeroboam, the son of Nebat, king over ten of the twelve tribes. Jeroboam was Solomon's servant, and he sought to kill him after Abijah had anointed him. So he fled to Egypt.

Then, when Solomon died, the Jews sent and brought him to Jerusalem. Then all came to Shekem to make Rehoboam king over Israel, and they proposed that he make his reign a milder one than his father's. He answered them: Go, and come again in three days. They did so. During the interval Rehoboam had first consulted with the old men, and then with the young men. The old men advised him to adopt mild measures, but the young men advised to treat the Jews harshly. He followed the advice of the young men, and gave the answer accordingly. This created a division of the twelve tribes, of ten tribes constituting the kingdom of Israel, over which Jeroboam, the son of Nebat, had been annointed by Abijah. The other division constituted the two tribes of Judah and Benjamin, who constituted the kingdom of Judah, over which Rehoboam, Solomon's son, reigned. Thus, 990 B. C., there were two kingdoms, Judah and Israel. They are now both, in a special manner, probationers, having in charge those sacred trusts for the race, to maintain and transmit, and held responsible. The kingdom of Israel lasted 229 years, and led off by its first king, Jeroboam, the son of Nebat, who made the two golden calves and set up one at Bethel, on the south border of his kingdom, and the other at Canaan, the north border, and made the children of Israel worship them; then built a new temple and established a regular system of worship, weaning them from the worship of the true God at Jerusalem. After that the worship of God was scarcely known in the kingdom of Israel.

The peculiarly favorable location of Israel as a nation ought to be considered. If you take a map of the ancient world you will see what Moses and Paul mean. Moses says, "When the Almighty divided to the nations their inheritance, he set the bounds of the people according to

the number of the children of Israel." Paul takes up the same thought in his address to the Athenians, and says, "God has made of one blood all the nations of men to dwell on all the face of the earth, and hath before determined the bounds of their habitation, that men might seek after God, if haply they might feel after him and find him."

Now think of Israel placed in the center of that ancient world of bible lands, with those great interests and truths in trust for the race ("which is eternal life," said Jesus); and then on the south the great kingdom of Egypt, with which she had constant intercourse, and know three great thoroughfares led from Egypt—one by the borders of the Mediterranean Sea to Gerar, Gath, Gaza, Hebron, Jerusalem, on to Tyre and Sidon; another from Egypt through Edom and Petra, Arabia, doubling the west point of the Dead Sea to Jerusalem, thence northeast 150 miles to Damascus, thence 100 miles direct north to Hamath the Great, the capital of the Phoenecians; the other route, the one Israel traveled, by the way of the Red Sea. Then consider that there were also three routes from east to west, from those three seaport towns, Joppa, Sidon and Tyre—east through that holy land to Babylon, Persia, Arabia, etc. Then remember that vast caravans of commerce and travel were passing constantly on these routes through that holy land and thence to the ends of the earth; and then see what a far-reaching plan, when any great thoughts to affect and benefit the race found in that land would be carried to the ends of the earth.

Now, we have said the Jews were put in possession of those great interests and truths with which to bless the world. God bore with the kingdom of Israel, as said, 229 years. But he told the wife of Jeroboam, the first king, he would destroy them. 1st Kings, 14th chapter, 15th verse,

For the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and he made Israel to sin. Here is a prophecy regarding the destruction of the kingdom of Israel. Let me just say here, and don't forget it, there are five specific classes of prophecy regarding the Jews. One as thus given regarding the dispersion of the ten tribes, one regarding the captivity of Judah to Babylon, one regarding the restoration of Judah after seventy years, one regarding their final dispersion of the kingdom of Judah by the Romans, and one regarding the final gathering of both kingdoms on the mountains of Israel and making them one nation, to remain forever more.

The prophecy regarding the kingdom of Israel was fulfilled 721 B. C., when Shalmaneser, king of Assyria, carried them into the cities of the Medes and settled them on the river Gozan. See 2d Kings, 17th chapter, 6th verse. Since that time the ten tribes are not known where they are. We say the ten lost tribes.

The kingdom of Judah was blessed with many most excellent kings, and maintained the worship of God in much of its purity a good part of their existence as a nation, but some of their kings were very wicked and the nation failed to meet their responsibility and carry out that divine plan to bless the world, and God told the prophets to tell the people he would carry them to Babylon, which he did 606 B. C., by the hand of Nebuchadnezzar, king of Babylon. See Jeremiah, 39th chapter. So then the Jews are in Babylon and the second class of prophecies is fulfilled. Seventy years are they to remain in Babylon, till the very end of their (the Babylonian's) land shall come.

See again the illustration of one of those foundation principles. The power is now taken out of the hands of the Jews and put into the hands of the Gentiles 606 B. C. Now, as we said of the kingdom of Israel, that since 721 B. C. to the present time they have been lost, so now we say of Judah, from 606 B. C. to the present time Judah has never again possessed the sovereign power, nor till after the battle of Armageddon. God now, for the failure of the Jews as Abraham's descendants to fulfill his will, and for their unfaithfulness to their trusts, as the patriarchal trial had failed, and now the Jews had failed, God proposes to try the Gentiles.

At this point in the body of the work we stop to consider the nations that surrounded the Israelites while in their own land, and more or less mingled with them and might have been benefitted by their position, enjoying or abusing their day of probation. We go back to the earliest times after the flood, trace the origin and brief history of the following nations separately, showing their connection with the family of Noah—trace briefly their history down to 606, where we are stopped, then introduce the prophecies regarding them; then from that point trace out and show how those prophecies have been fulfilled in the destruction of those powers and the desolation of those countries to the present time.

Those nations thus traced are Assyria, Babylon, Egypt, Idumea, Ammon, Moab, Philistia and Tyre. It will be impossible to give even the briefest outline of these nations in these lectures, but they will be found in the work. The restoration of the Jews to their own land, after the captivity, is found in Ezra and Nehemiah. When God transferred the sovereign power to Babylon, as shown, he also transferred with it his supernatural presence. But, as he

restored the Jews to Jerusalem, after seventy years of captivity, he then returned with his spiritual presence to Jerusalem. See Zechariah, ch. 1: 16, Therefore, thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. 2: 10, Sing and rejoice, O daughter of Zion: for lo, I am come, and I will dwell in the midst of thee, saith the Lord. Jerusalem again became the religious center of the world, and continued the depository of the Oracles of God, till Paul and Barnabas, sent of God to first offer them the gospel, when they rejected it, and Paul said, It was needful that the gospel should first be preached to you; but seeing ye count yourselves unworthy of everlasting life, Lo, we turn to the Gentiles, for so hath God commanded. From that time the gospel, as a sacred trust, has been in the hands of the Gentiles. And I think their probation is nearly closed. As we all know, A. D. 70, the Jews were finally dispersed into all nations, and Jerusalem is trodden down of the Gentiles, and to continue till the times of the Gentiles be fulfilled. The prophecies regarding their final and long dispersion, their sufferings, anxiety and wrongs, are found in Deuteronomy, ch. 28, written 3,500 years ago by Moses, who never went into the promised land. That chapter is a *fac simile* of their sufferings and their wrongs. Every student of prophecy ought to become familiar with it. One, and only one, class of prophecies regarding the Jews, remains to be fulfilled: that class regarding their final restoration to their own land and to David, their king, in the latter day.



LECTURE SECOND.

Four Gentile Sovereign Powers to Rule the World till the Battle of Armageddon.

ONE of our foundation principles will, at this point, be remembered: That God has never failed to have a sovereign representative administration on earth, symbolizing his Divine authority. And we have already shown that, 606 B. C., He took that power out of the hands of the Jews, and put it into the hands of the Gentiles. Nebuchadnezzar, king of Babylon, was thinking on his bed what should come to pass after he was gone. And God condescended to reveal to him things that should come to pass hereafter. So says Daniel. In his dream he had a vision that troubled him; but in the morning he had forgotten every word, and then he demanded of the wise men of Babylon—astrologers, soothsayers and magicians—to reproduce the dream, and tell the interpretation of it. But they told him no one could do that except the gods, whose dwellings were not with men. He answered, if they would not do it, all the wise men should be destroyed. And, as they acknowledged they could not do it, the decree went forth to destroy all the wise men of Babylon; and, as Daniel and the three worthies belonged to the wise men, they were sought to be slain with the rest. When the officer came to Daniel to execute the king's commands, he said to the officer: Why is the king's command so hasty? The officer then brings Daniel before the king. He then asks of the king time, telling the king that the astrologers

and wise men of Babylon could not do what he had asked of them, but there was a God in Heaven who revealed secrets, and, perhaps, might make known to the king Nebuchadnezzar what he desired. So the king suspended the execution of the sentence of death upon the wise men of Babylon to give Daniel time. Daniel then engaged with him the three worthies to pray to God to reveal the secret. God gave Daniel and his friends a favorable answer. When Daniel was brought in before the king, he tells the king that the God of Heaven had given him a Kingdom, power and strength, and glory, and hath revealed to the king Nebuchadnezzar what shall be in the latter days; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold; his arms and breast of silver; his belly and thighs of brass; his legs of iron; his feet of iron and clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and break them to pieces. Then was the iron and the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer's threshing floor; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, said Daniel, and I will tell the king the interpretation thereof: Thou, O king, art a king of kings. Thou art that head of gold. After thee shall arise another kingdom, inferior to thee; and another third kingdom of brass that shall bear rule over all the earth. And the fourth kingdom

shall be strong as iron, and as iron shall it break in pieces all these (three former kingdoms); shall it break in pieces and bruise. And as the (ten) toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. Here, then, is symbolized four great Gentile sovereign monarchies, to rule the world till the times of the Gentiles be fulfilled. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed. (Daniel has just told the king that all four of those kingdoms were to be destroyed, and driven away.) And the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms, and it shall stand forever. Nothing can be clearer or plainer than this symbolic representation of five great universal monarchies, to bear rule over the whole earth, commencing at 606 B. C.; that the first four are, each in turn, to be subdued, and succeeded by its immediate successor; and then all four are to be subdued by the fifth, and that fifth only to become a permanent kingdom, set up by the God of Heaven, while all the preceding are announced as purposely transient; and that this fifth and last is symbolized by the stone or rock cut out of the mountain without hands. Let it be remembered, this is an inspired interpretation of these symbols. In Daniel, chapter 7th, Daniel had a vision in the first year of Belshazzar's reign; this would be in the forty-ninth of the captivity, as Nebuchadnezzar reigned forty-three years, Evil Merodack, his son, five years, and Belshazzar, who married his granddaughter, five years, making fifty-three years to Belshazzar's death, and seventeen years before the close of the captivity—when the kingdom was given to Darius, the Mede—but still ruled by a Babylonian noble, who, at last, with the Babylonians, revolted, which brought against them the combined forces

of Media and Persia, with Cyrus as leader. The same four great monarchies were shown to Daniel as four great beasts coming up out of the sea of political strife.

Daniel's first beast was a lion with eagle's wings; the second a bear, with three ribs in its mouth; the third, a leopard, and the fourth, dreadful and terrible and strong exceedingly, and had great iron teeth, and tore everything to pieces, and stamped the residue with its feet; and it had ten horns. Then another came up among the ten and plucked up three of the first horns by the roots. This horn had eyes like a man, and a mouth speaking great things. I beheld, says Daniel, and the same horn made war with the saints, and prevailed against them till the time came that the saints possessed the kingdom, or till the son of man receives his kingdom of the Ancient of Days.

Again, Daniel had a second vision, in the 8th chapter: A ram with two horns, both high, one higher than the other, and the higher coming up last; and then an he goat, with a great horn between his eyes, that, broken, he had four in its place; then out of one of the four came a little horn to be finally broken without hand. Then Gabriel comes forward to give us the interpretation: The two-horned ram is the kingdom of Media and Persia; the goat, the kingdom of Greece; the great horn, Alexander; then four smaller kingdoms; then the little horn, coming out of one of them, a king of fierce countenance, understanding dark sentences, coming in the time of the later Grecian kingdom, when the transgressions had come to the full. But finally the kingdom and the greatness of the kingdom under the whole heaven is to be given to the people of the saints of the Most High.

The first of these four kingdoms symbolized in these visions was Babylon. The symbols of that power are the

head of gold in the image, and the lion with the eagle's wings in Daniel's first vision, chapter 7; Babylon was a sovereign power when Daniel wrote, consequently in prophetic language, a kingdom. The city and kingdom of Babylon lasted till the close of the captivity of seventy years from 606 B. C. Then was by Cyrus, (at the head of the combined forces of Media and Persia, with all those surrounding nations who had followed the standard of Nebuchadnezzar,) combined against them the Lydians, the Hyrcanians and the Armenians. Cyrus for two years besieged and surrounded the city, but according to the prophet the Babylonians would not fight; they laughed at his efforts and shot darts at his soldiers from the top of their walls, thirty-six feet thick and 100 feet high. They had provisions for a twenty year's siege, and a vast area to cultivate, besides those hanging gardens, and how could such a city be taken? Cyrus learned by some deserters that at a certain time they were to have a great feast, at which time they gave themselves up to revelry and drunkenness, and by some hint prepared to take advantage of the occasion. Some suppose he had read the prophecies of Isaiah and Jeremiah concerning the fall of Babylon. The Euphrates river ran through the city from north to south, and on each side of the river were solid walls with twenty-five brass gates, as there were twenty-five streets crossing the city at right angles. God had called Cyrus by name one hundred and thirty years before this by Isaiah the prophet, and told him he would leave open these gates, Isaiah 45. 1: I will loose before him the loins of kings to open before him the two barred gates, and the gates shall not be shut. This subject is fully drawn out in the article on Babylon in the main work. Cyrus now to avail himself of the benefit of this

prophecy, divides his army into three divisions. He sends one of them above the city to drain the river into an artificial lake made long before for the same purpose when those walls were built; then he stationed another third of his army where the river ran into the city, and with the other division went below, ordering both divisions as soon as the river was fordable to enter the city, march to the palace and take it, which was done, and the city was taken 536 B. C. Then was that prophecy fulfilled that one post (boy) run to meet another (at the palace) to tell the king of Babylon that his city was taken at one end, and as he learned by the two messengers, it was taken at both ends. Thus the first of those four great sovereign powers is broken, never to rise again. And the second now assumes universal sovereignty, and in prophetic language becomes a kingdom.

THE SECOND POWER—MEDO-PERSIA.

The symbols of this second power are the arms and breast of silver in the image, the bear with three ribs in the mouth of it and between the teeth of it; and the ram with two horns. The two arms, as the two horns, symbolize the two combined powers; so also there is a special significance in the symbol of the ram's horns; for the symbol of the Persian power was a ram's head of gold, with golden horns; so says the angel, The two horns are the two kings of Media and Persia. This power, as already seen, commenced in 536 B. C., and lasted till about 330 B. C., or 200 years, when the third power arose. The symbols of the third power were the belly and the thighs of brass in the image; the leopard in the first vision of Daniel, and the goat in the second. The goat, said Gabriel, is the king (or power) of Greece, and the great horn is the first king. These symbols are significant, for the third kingdom was

to be a brass kingdom, and bear rule over all the earth. From the earliest times the Greeks wore brazen armor; so were called the brazen-coated Greeks. Again, they were called the goat people, from the fact that when a colony of Greeks went out to settle Macedon, the Grecian Oracle bade them take the goats as their guide; and from that time were denominated the goat people. And Alexander named his son by his favorite wife Roxana, Alexander Ægus—Alexander, goat. The great horn is the first king. Daniel says, chapter 8th, he saw that ram with two horns pushing northward, southward and eastward, and that no beast might stand before him, but he did according to his will and became great; and as I was considering, the goat came from the west. In a former time Xerxes the king of Persia, "stirred up all against the realm of Grecia." It is said Xerxes invaded Greece with five millions of people, but was met at Thermopylæ by the three hundred Spartans who so nobly perished in defense of their country as to stagger the Persians, who were defeated, and Xerxes returned home in disgrace. But now Alexander comes to avenge that quarrel, and while the Medo-Persian ram was standing before the river the goat ran to him in the fury of his power. Artaxerxes Longimanus, the last Persian king of that ancient dynasty, was standing on the east side of the river Granacus, in Asia, with a million of warriors and attendants, when Alexander, with thirty-four thousand Grecians, came from the west.

Philip, king of Macedon, dying left his kingdom to his son Alexander, when he became the king of Macedon, and then at the Phryctionic Council of all Greece he got himself appointed as Generalissimo of the whole Grecian forces to carry on the war against Persia. And not, perhaps, in the range of language, is a more graphic description

than Daniel gives of the movement of the goat, in three verses: "He touched not the ground, he came so swiftly and moved with wrath; he ran to him in the fury of his power, he came close to him, and break his two horns and cast him down to the ground and stamped upon him and no power could deliver the ram out of his hands." Alexander came with 34,000 Grecians, found Artaxerxes on the east side of the river, plunged into the river and swam across with his army, attacked him with terrible fury and scattered his forces. The Persian king, with great precipitation, fled, and Alexander in pursuit, who pursued the Persian monarch eleven days, at the rate of forty miles per day, overtook him in the mountain passes, had with him another battle when a second time his forces were scattered and the king fled, and the third time was pursued and overtaken at a place called Issus, where a third battle annihilated his army, or broke his two horns, when himself fled to one of his courtiers, who betrayed and assassinated him, when the second power became extinct, not to be heard of again as a sovereign power.

Then Alexander pursued his victorious course and, as it is said, conquered the world. Daniel says he became great, and then the great horn was broken. Strange as it seems to us, yet it is true, that Alexander had conquered Babylon and its provinces, as the last power to oppose him; still he gave himself up to luxury and debauch. And Henophen, his historian, tells us that after a long series of debauch with his courtiers, on a certain occasion, one night he bid a challenge to any of them to match him drinking the health of Hercules, the Grecian god. He ordered a bowl filled with wine holding three quarts, which he drank at a draught; again about midnight he ordered it and drank about half of it and fell down, was carried to his lodgings

and died in a few days. Thus the great horn was broken and for it came up four notable ones toward the four winds of heaven. It is a most remarkable fact that while Alexander had thirty-four generals in his army his whole empire was divided between four of them, Lysimachus, Cassander, Seleucus and Nicator, and the kingdoms were Macedon, Thrace, Syria and Egypt. And out of one of them came forth a little horn that waxed exceeding great, toward the south, toward the east, and toward the pleasant land. At this point Daniel was perplexed, and one spoke and said, "Gabriel, make this man understand the vision;" and in his explanation he transmutes the little horn of this third beast into a king of fierce countenance, understanding dark sentences, and that he will come when the transgressions are come to the full. On no point has there been more mistakes than on the little horn of the third beast, and the little horn of the fourth beast. They have been confounded by such men as Dr. Hales and Bishop Newton. But it will be seen that there is a significance and importance attached to them that is entirely lost, when thus confounded. We shall, therefore, trace out the little horn of the third beast before we speak of the fourth beast. The reader's attention will now have to be transferred from the old to the new testament—from Daniel to John.

In the book of Revelations there are the symbols of seven seals in chapter 6, seven trumpets in chapters 8 and 9; in the 8th chapter are four war trumpets, and in the last verse of that chapter, after those four trumpets had sounded, one archangel flying through heaven cries with a loud voice, saying, Woe, woe, woe to the inhabitants of earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

Let it now be remembered that one of the foundation

principles laid down at the commencement was, God holds every man, family and nation, responsible moral agents, on probation, and deals with them according to their faithfulness or unfaithfulness; and rewards or punishes accordingly. The Roman government had been on probation for about twelve hundred years from its commencement, and five since the gospel was given to it, it had persecuted Christ and his people, and now four barbaric nations had been commissioned to divide it into ten kingdoms, at the sounding of the four war trumpets, and immediately following this—which was completed about A. D. 550—we hear the cry of woe, woe, woe, by reason of three war trumpets, and then in the ninth chapter, we are told: And the fifth angel sounded, (this is the first woe trumpet) and a star falls from heaven to earth—stars are symbols of civil or military officers. This was Chosroes king of Persia overcome and slain by Hiraclius, Roman emperor. Chosroes was a bright star in the political heavens, in the fore part of the 6th century of the Christian era. After his fall the Arabians, who had been subject to him, were released; and so we are told he opened the bottomless pit, and smoke comes out—political or religious confusion or obscurity, is thus symbolized. And then locusts came out; Arabia is the natural home of the locust. The smoke was so dense that it darkened the sun. Let me say to you here, this scene represents Mahomet and his Saracenic followers; and while Mahomet had traveled much and had found everywhere he had been, in all forms of religion, universal idolatry connected with the basest corruption of life and profligacy of manners, for indeed the transgressions had come to the full, as in both the Catholic and Grecian churches was universal idolatry and unblushing corruption. Mahomet now assumes that God

had commissioned him to reform the religion of mankind as his prophet. He then commenced to write the Koran or Mahometan bible; as Gibbon says, full of dark and confused and contradictory passages; or as Gabriel calls them, dark sayings; and he came just at the time predicted, A. D. 622, when the transgressions in the professed Christian church, when almost all the old idolatries of the ancient Pagan world were transferred into particularly the Catholic church. Mahomet commenced by using mild means and motives till he had quite a number of followers; all he ever accomplished in his life time was to conquer and convert his own nation; so Gabriel says, his power shall be mighty, but not by his own power. After gaining a number of converts he assumed that God had bidden him to propagate his religion by the sword, and says Gabriel, a king of fierce countenance shall rise. Says Gibbon, he then assumed a fierce tone (are they the same?). Gabriel said he should stand up against the Prince of Princes. He assumed that God had sent four prophets in different ages to reform the world, and that they arose in dignity according to the order in which they were sent. Abraham, Moses, Jesus Christ and himself, thus putting himself above Christ. His Locust followers had power to hurt like scorpions, the terrible cruelty of the Mahometans has been proverbial. And they had stings in their tails, in the false doctrine they enjoined. They had crowns of gold; they wore yellow shawls around their heads; they had hair as the hair of women—long hair which they all wear; faces as the faces of men, just what they were; and the sound of their wings was as the sound of horsemen running to battle, just what they were, Arabian horsemen running to battle. And they had over them a king whose name in the Hebrew tongue is Abaddon, but in the Greek tongue is his name Apolyon, both names meaning destroyer.

Lastly, they were prepared to torment men five months of prophetic time. A day for a year; or, according to the ancient computation of time, five months of thirty days to a month, or one hundred and fifty years; so the Saracens made all their conquests in just one hundred and fifty years, and then built Bagdad, a city, on the Tigris river, and called it the City of Peace. From that time they settled themselves into peaceful habitations, and their power soon waned away. And so, as the angel said, were broken without hand. No sooner had the Saracens retired from their war-like depredations than another people came from the eastern world and settled quietly in their midst; these were the four broken fragments of the Turkomans, a very ancient people, descended from the ancient Scythians—afterwards called Tartars—afterwards called Turkomans, or Ottomans. They settled at Damascus, Aleppo, and other cities on or in the regions of the Euphrates; and, mingling with the Saracens, they adopted their religion—the Mahometan—and so became, in a sense, one people. The high priest of Mahometanism had his seat at Bagdad, on the Tigris river; his subjects revolted, and he called to his assistance a chief of the Turks to quiet the insurrection—repeatedly was this done. We are now prepared to hear the sixth trumpet, and the second woe trumpet, sound. Let us then turn to the 9th chapter of Revelation, and, in the 12th verse, we hear the angel say: One woe is past; and, behold, there come two woes more thereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel, which had the trumpet—Loose the four angels who are bound in the great river Euphrates. And the four angels were loosed, who were prepared for an hour, a day, and a month, and a year, to slay a third part of men; and

the number of the army of the horsemen were two hundred thousand thousand, and I heard the numbers of them. These are the Turks. Four Turkish chiefs settled in the regions of the Euphrates, in the tenth century, combined and appointed Teegral Bey, one of their number, as leader, constituting the Ottoman or Turkish empire. Then the high priests of Mahometanism crowned him, and then put into his hand the great sword of Mahomet, and constituted him the defender of the Mahometan faith, and a continuance of the little horn of the third beast. The description of these Turks varies from the description of the Saracens, just as their characters differ; they are each horsemen, and had horses; so, in this vision, John says he saw the horsemen in the vision, and them that sat on them having breastplates of fire, and smoke and brimstone; and by these three were the third part of men killed by the fire and smoke and brimstone, which issued out of their mouths. The Turks were the first people in the world to use fire arms or guns; and for one standing off and seeing those horsemen shooting, as they rode those swift horses, it would look as if the fire and smoke and brimstone came out of the horses' mouths. But we are told that, notwithstanding two woes had now been expended on idolatrous people, yet they repented not. These Turks were prepared for an hour—as this, the twenty-fourth part of a day, as a day for a year, it would be fifteen days; a day—prophetic time, is one year; a month—30 days, then 30 years; and a year—360 days or years: then the Turks were prepared to slay men, or make their conquests 391 years and fifteen days. They commenced their conquests 1281, and ended them in 1672—just 391 years afterwards. In the year 1672 they took Caminac, and fifty-two other cities fell into their hands. In 1453 they killed the Grecian empire, and took Constantinople, its

capital. Omar, the third Caliph after Mahomet, built his mosque or Mahometan place of worship on the site of Solomon's temple. From 1672 to 1820, about 150 years, there was no essential change taking place in the Turkish empire—so that Sir Walter Scott says: At the beginning of 1820 the Turkish empire, by fortuitous concurrence of circumstances, found itself at once freed from domestic insurrection and foreign invasion. Now we have traced the little horn of the third beast down to 1820. One single verse of scripture gives us its destruction: Revelations, 16: 12. And the sixth angel poured out his vial upon the great river Euphrates, that its waters may be dried up, that the way of the kings of the east might be prepared.

At the beginning of 1820 the Turkish empire found itself at once freed from domestic insurrection and foreign invasion (Sir Walter Scott). But an angel had been commanded to pour out on it a vial of wrath, and so, in or during 1820, Ali Pasha, a sub-governor of Turkey, with 2,000,000 of Turkish subjects, revolted, struggled for his independence. Soon the war going on between Russia and Turkey closed, and the whole force of the Turkish power was brought to bear against Ali Pasha. But suddenly the Turkish commander-in-chief died and the Turkish army were demoralized, when Ali and his three sons made a desperate effort to be free, but after struggling three years, Ali Pasha and his three sons were slain and his insurrection quelled. In 1821, Theodore, a native of Bulgaria, revolted at the head of 10,000 insurgents in Wallachia, and Prince Ypsilanti in the same year in Wallachia. In 1822 the Pasha of Egypt revolted and gained his independence, severing from Turkey a vast portion of her territory. In 1823 the Greeks revolted—vast numbers of Greek soldiers had been in the army of Ali Pasha, but soon they left his army and went

home, and as the historian says, in 1823 insurrection broke out in every part of Greece. The Greeks fought bravely, but the Turk called in the Pasha of Egypt to his assistance and there was every appearance that Greece would once more be crushed under the iron heel of Turkey, when France and England aided Greece to gain her independence in 1826. So insurrection followed insurrection until Turkey presented a scene of continual disorder. But the alarm was raised to its height at the news of the insurrection of Greece. "At the insurrection of Greece," says one writer, "the revolt spread far to the north, and Thessaly, Ætolia, Acarnania and Epirus were in a state of insurrection." At the time of Ali Pasha's revolt, or in 1821, two armies invaded Turkey from Persia on the east, one designated to Bagdad, on the Tigris, the other to Erzeroum, on the Black sea. This year also is noted for the fatal extinction of the Mamelukes. This same year the Prince Royal of Persia marched a strong body of troops into the province of Nan, on the Euphrates, on the road to Constantinople, when he was arrested by the cholera morbus, which broke out in the army. Again in 1822 the prince made another invasion with 30,000 men, crossing into Turkey in July. "He completely defeated an army of 50,000 Turks, who fled in disorder from the field. He followed up his success and marched within two days march of Erzeroum, but the cholera morbus again arrested his march." In the same month, July 22, says Mr. Kieth, "a physical calamity came to consummate the disorder of the empire. An earthquake at Aleppo, the capital of Syria, buried 14,000 of its inhabitants under its ruins, and Antioch suffered scarcely less, while the shock was felt in nearly all the towns of Syria. Of an army of Turks that attack and invaded Greece in 1822, of 35,000 men 25,000 were left dead on the field. In 1825 about 25,000

Janizaries, Turkish soldiers, revolted; they were coyed into their barracks and surrounded by 60,000 Turkish troops, and soldiers and the barracks were consumed in the flames, after pouring into them incessantly a murderous discharge of grape shot. And says the writer, "The fire slackened and silenced, the flames were extinguished of themselves, and next morning presented a frightful scene—burning ruins slacked in blood, a huge mass of mangled flesh and smoky ashes." In 1827 we find France, England and Russia united against Turkey, and in a naval battle in which these were all allied against Turkey, at Navarino, fought with unabated fury for four hours, when the fleets of Turkey and Egypt had totally disappeared and two-thirds of their crews were killed or wounded. In 1828 Russia declared war against Turkey and invaded her territory with 115,000 men, who nearly annihilated Turkey, but winter setting in ended the campaign. But in 1829, says Kieth, "the power of Turkey was broken and both parties preferred peace and concluded the war." Another portion of that vial was the Asiatic cholera, which broke out in 1821, again in 1822, at Bassora, at the head of the Persian Gulf, ran up those two rivers, the Tigris and Euphrates, carrying off vast numbers of citizens. In 1822 the plague followed the cholera, and in the short space of eight weeks carried off 50,000 of the population of Bagdad; and says Mr. Kitto, who was on the spot, "When at last it pleased God to stay the hand of the destroying angel, it was found that out of a population of 80,000, scarcely 25,000 survived." But the sword followed and a fierce contest of blood ensued between the troops of the Pasha and those of the Sultan. In August, in the *Bombay Gazette* we read, "We have heard with the utmost dismay and sorrow that Mecca and Medina and Jidda have been completely depopulated by a

dreadful disease, the nature of which is yet unknown. Asia Minor and Egypt have also been visited by a depopulating pestilence. In Alexandria, Cairo and Smyrna hundreds died of the cholera every day." In 1844, Captains Jevy and Mangles, two European travelers, passed through that country and say, "Every element of depopulation and destruction have been going on in Turkey for the last twenty years." Then in 1853 commenced the Crimean war till 1856, then that succeeded by this last war, and the Turkish power is broken, extinguished, gone. The Euphrates is dried up. Now be it remembered that the significance and importance of the little horn of the third beast arose from the fact that it projected a system of false religion, the Mahometan, that held in desperate bondage for 1200 years half the eastern world, and its votaries are to be projected into the battle of Armageddon.

THE FOURTH POWER.

The symbols of the fourth great Gentile power are more numerous than of any other, because of the various parts it is to play in the affairs among men. We shall not present all at once. The legs of iron in the image, the iron and clay of the toes; the beast, dreadful and terrible, unlike any other beast in the vision in Daniel, chapter 7, ten toes in the image, and ten horns of the beast. Rome was founded 753 B. C., on the banks of the river Po, by two brothers, who were twins, each of whom built a wall on one of the seven hills. One of the brothers in derision leaped over the wall of the other's building, who slew him on the spot, and thus the foundation of Rome was cemented by the blood of a brother. The Romans subdued the surrounding tribes and became a great nation, and the

year 30 B. C. absorbed the last province of the Grecian Empire, when Egypt asked protection from the invasion of Antiochus, King of Syria. And thus Rome became a sovereign power, and in prophetic language, became the fourth kingdom, or Gentile power to rule over the earth. This is the iron kingdom, symbolized by the legs of iron breaking in pieces and stamping the residue with the feet.

Again, in Revelations chapter 13th, we have the same power represented under the symbol of a beast coming up out of the sea having seven heads, and ten horns, and ten crowns, and upon his heads the name of Blasphemy, combining the characteristics of the leopard, the bear and the lion ; and the dragon gave him his seat and power and great authority, and one of his heads was wounded to death, and the deadly wound was healed and all the world wondered after the beast ; and a mouth was given him of blasphemy against God, and power to make war against the saints and overcome them and slay the two witnesses ; and claimed to sit in the seat of God, and himself as the object of worship above all that is called God or is worshiped, claiming himself that he is God. He was to continue to exercise this power forty-two months, or 1260 prophetic days, 1260 years.

Again, we are told in Revelations 17th chapter, that, connected with this fourth power, there are seven kings or forms of government. Says the relator, five are fallen, one is, and the other is not yet come ; and when he cometh he must continue for a short time, and the eighth is of the seventh, arising out of the bottomless pit and goeth into perdition ; and the little horn of this fourth beast arises among the ten horns, plucks up three ; and then another beast coming up with two horns as a lamb and speaks as a dragon. Said the revelator of the forms of Roman gov-

ernment; Five are fallen, one is. The five forms of government through which Rome had passed in the year 96 of the Christian era, when John wrote the book of Revelations, were: Kings, Consuls, Military Tribunes, Decemvirs and Republic. One is, says the revelator,—the Imperial was the form of government from Julius Cæsar's day; the other form had not come, but must continue a short time. God now put the sovereign power into the hands of Rome as a probationer, holding them responsible for the maintenance and transmission of those great interests for the race, even the gospel of Christ. But instead of maintaining those sacred interests as a great political power, and fulfilling her mission, she put to death during the continuance of this sixth form of government of Imperial Pagan Rome, 3,000,000 of earnest, devoted christians; this form of government lasted over three hundred years.

Let us now pause from following the narrative of Rome, as we have arrived at the point where one of the heads was wounded to death, which was Imperial Pagan Rome, and consider the seven seals, which properly come in at this point. John tells us in chapter 5th: He saw in the right hand of him that sat on the throne, a book sealed up with seven seals. This book contained a history of God's providential administration, or as John says, the things that were to come to pass hereafter. And no one could break the seals and open the book. John wept much, but he was told the Lion of the tribe of Judah had prevailed to open the book and loose the seals. And when the Lamb had opened one of the seals John says he saw a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer. Then there is a red horse, and a black, and a pale horse. And these are all symbolic representations of

events in the divine plan. And if one can find out what is the symbol, and then its meaning, all will be clear; if we mistake these we will confuse ourselves and others. Let us say then that of all these four seals the color of the horses is the symbol. And the first is a white horse. Now white is used thirteen times in this book as a symbol of the righteousness of Christ or the saints, and so the rider on the white horse represents Christ with a bow and crown, going forth conquering both by his providence and his grace, and finally to conquer, who must reign till all things be subdued unto himself. Then in chapter 19th the same rider is seen coming back from Heaven riding on the white horse, and his name is the Word of God. The second horse was red, and the rider on him had a great sword, and was told to take peace from the earth, that they should kill one another. Red is a symbol of blood, and so is a great sword, and they were told to kill one another. Who then are they? Read the 2d Psalm: Why do the heathen rage, (the Romans) and the people imagine a vain thing, (the people were the Jews) who took counsel together when the Jews and Romans combined to crucify Christ. Herod and Pilate made friends on that day, and now they are told to kill each other, which they did, from the year A. D. 69 to about A. D. 250, more or less wars among them until they had mutually butchered 3,000,000; 1,100,000 destroyed of the Jews, during the wars of the Romans up to the year A. D. 70, at the destruction of Jerusalem; but they did not stop at that, they continued to kill one another and to take peace from the earth. The third seal opened, and behold a black horse, and a rider with a pair of balances, and famine prices for grain. A scene of famine ensued; we are told that during this series of wars 5,000,000 of men were in arms in the Roman empire, and fruits of the earth were neglected

to be cultivated, and Gibbon tells us of terrible famine ensuing in the Roman Empire, followed by the fourth seal opened and the pale horse. And power was given to them to kill with famine and death or pestilence and the beasts of the earth, and Gibbon tells us of a plague that carried off eight thousand in a day in the city of Rome, and he tells up to A. D. 265, (taking the city of Alexandria as a fair specimen of calculation,) that one half, or 60,000,000 of population of the Roman Empire had been cut off. So the riders on the four horses had fulfilled their mission. I have already said to you, that that Imperial Pagan form of Roman government had persecuted and put to death during its continuance to A. D. 318, 3,000,000 of God's people. And following the fourth seal is the fifth seal opened, and John saw under the altar the souls of them that were beheaded for the word of God, crying for God to avenge them on them that dwell on the earth. They were told to wait awhile, till others should be killed. The last and, as is said, the most severe and bloody of all the persecutions under the Roman Emperors, was that of Dioclesian in the beginning of the fourth century. It is well known that the heathen offered their sacrifices on iron or brazen altars or grates, and the ashes fell down under the altar. So as the heathen offered up these christians to appease the wrath of their angry gods, they are represented as their souls falling and lying under the altar; three millions crying for vengeance on their persecutors. Thus we have the fifth seal opened, and a significant one it is.

And the sixth seal opened, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars fell; but there was an earthquake before this. An earthquake is a very common symbol in scripture, and in every passage, when so used, represents a revolution, polit-

ical or religious, or both. The sun represents the ruling power; the moon the provincial rulers, and the stars the subordinate officers of a government; and an earthquake is only an earth-shake, shaking things out of their place; so is a revolution.

In the year 306, Constantinus Chlorus, the father of Constantine, who was in Britain at the head of an army died, but sent for his son to come to him. He went, but his father died before he arrived in Britain. His army elected him emperor. At that time there were four emperors ruled over Rome. It happened on this occasion: In ancient times there was an aged emperor, and he chose a successor, and called him Cezar, but himself took the title of Augustus; then, afterward, there were two aged emperors, and each chose a successor, and so there were four when Constantine became emperor, in 306: Dioclesian, Maximin, Licinius and Constantine. Constantine subdued Dioclesian and Maximin, and took possession of their territory; and in the year 313 himself and Licinius issued a joint proclamation, granting all the subjects of the Roman world to worship God as they pleased. But soon after Constantine made war upon Licinius, and subdued him and became the sole ruling emperor of Rome. In about the year 318, he adopted the Christian religion, and then made in its government an entire change; from the imperial son to the lowest officer in the government, both in civil and religious departments every heathen officer was turned out of office, and their places filled by professing christians. And thus, an earthquake, and the sun became black, etc., and the heathen calling for rocks to hide them from him that sat on the throne (Constantine, a Christian emperor), and the wrath of the Lamb. It is a singular fact that, as Constantine soon commenced to persecute the heathen, as they had

the christians, they acknowledged they suffered for their persecutions of Christ and his people. Now, the seventh seal has no event of its own, but calls for seven trumpets. John says of one of the seven heads or forms of Roman government—one of his heads was wounded to death: This is the Imperial Pagan head that, by Constantine's adopting the Christian religion as the religion of Rome, the Pagan form was wounded to death. Then Constantine removed the seat of government from Rome to Byzantium, and built Constantinople, and thus constituted the seventh form of Roman government, which was to continue a short time. It did continue as the Christian Roman empire from 318 to 395, when Theodocius the Great, dying, divided that empire between his two sons, Honorius and Arcadius. But the eighth form or beast was of the seventh, and we are told that the dragon gave the beast his seat and power, and great authority. Nero was appointed emperor of Rome in 54. He was a bloody monster, and Plautius Laterinus and a number of other senators conspired to assassinate him. Plautius Laterinus had a fine palace. The conspiracy was found out, and the conspirators put to death. That palace was confiscated to the Roman emperors; in 318 Constantine gave that palace to Sylvester, the bishop of the Catholic party in Rome, which has been the seat of the beast to the present time; and thus the dragon, Constantine, at the head of Rome as a persecuting power—for he now commenced to persecute Christians—gave the Roman beast his seat.

There are now four war trumpets to sound. To seven angels were given seven trumpets, and the first angel sounded and there was a storm of hail and fire mingled with blood. I have said to you Rome, as a great power, had been on probation, and up to the time of the sounding

of the trumpets, from 550 to 655, for 1,200 years; and they had persecuted Christ and his people, and now God lets loose upon them four great barbaric nations, who in rapid succession fulfill their mission to divide Rome into ten kingdoms, as symbolized by the ten toes of the image and the ten horns of the beast—all this was accomplished between 550 and 650. Here is the symbol of a storm of hail and fire mingled with blood. About 550, 200,000 warriors of the Gothic nation came into the Roman empire from the north of the Caspian Sea with all their little ones, their cattle and their herds, and settled and secured large portions of her territory and formed two Gothic kingdoms. Their celebrated leader was Alaric. The Goths were followed by the Vandals, of Africa, under the leadership of Genseric, who also wrenched vast portions of the Roman territory. The second trumpet or angel sounded, and as it were, a burning mountain was cast into the sea and the third part of the creatures in the sea died. Gibbon tells us that Genseric created a great naval power and constantly invaded both the eastern and western empires, at Rome and Constantinople, and that they combined their forces and fitted a fleet of 1,113 ships and sent against him, but that in a single battle and in a single night he burned, sank or destroyed 800 of them on the Mediterranean Sea. The third angel sounded and a burning star fell on the rivers and fountains of waters where the streams and springs gush out on the foot of the Alps and run into the Mediterranean Sea. It is called a land of a thousand streams. Attalia, the leader of 200,000 Huns, lit down on this locality and plundered and burned all the cities and left the country a smoking ruin and assumed the title of the Scourge of God, and said grass never grew where his horses' feet had trod—and this star was called Wormwood, and many men died of

the waters because they were made bitter. And the fourth angel sounded, and the sun was smitten and the third part of the moon, etc. The Lombards had now settled in Italy, and Odoacer, the king, became popular with the Romans, and the Romans asked the emperor at Constantinople to abolish the title of emperor of Rome and remove the ensigns of royalty from Rome to Constantinople, abolish the prerogatives of the Roman senate. Thus the old sun and moon and stars shown not, and the day was darkened for a third part of it and the night likewise. By 650 Rome was broken into fragments and divided into ten kingdoms, by the Goths and Vandals, the Huns and Lombards.



LECTURE THIRD.

Rise of Papacy, Destruction of Witnesses, and Vials of Wrath.

BUT we are told the deadly wound was healed and all the world wondered after the beast. As the imperial power was removed to Constantinople, the bishop of Rome early began to assume authority and gather around him the elements of power. Soon he assumed the authority to dictate to other bishops and churches, and even to dictate to governors, and finally to dictate to emperors and subjects; he would assume that the religious power was above the civil, and that a ruler excommunicated by the pope could not exercise his own government. He put the emperor under ban and he had to go to Rome and stand, in January, three days and nights, barefoot and bareheaded, and kiss his toe. He assumes the most blasphemous prerogatives as an object of worship. He has now the two horns of the lamb, sitting in the temple of God declaring himself that he is God. And now in the seventh century he combined with Charlemagne, king of France, to help him conquer a part of Germany, if Charlemagne would help him conquer the three kingdoms of Rome, Ravenna and Italy, which he did, and then Charlemagne ceded these to the pope and his successors forever. Then the pope of Rome put a tiara on his head, which the popes of Rome have worn to this day with three crowns, showing everybody he is the little horn that plucked up three by the roots. He then assumed to possess civil and ecclesiastical powers and

thus became the beast coming out of the earth, having two horns like a lamb, but he spake like a dragon. This is then the little horn of the fourth beast, having eyes as a man and wears out the saints, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. And the significance and importance of tracing this little horn of the fourth beast clearly is, as with the third, because it has produced a system of religion that has crushed Europe for 1,260 years and is to be with its votaries an active element in the battle of God Almighty, as we shall show.

This is the power combined with France that put to death the two witnesses; for this Catholic power, in the sixteenth century, after the reformation had commenced under Luther, proclaimed a crusade of extermination against the two ancient witnesses, and granted absolution from sin, or sins, and a full and free title to eternal life to all who should enlist in that crusading army, and all the spoils should belong to the conquerors. This brought out a vast army of murderers and plunderers in connection with the Pope's legate at its head. This army was joined by the army of the French monarch, and the two proceeded to fulfill the predicted killing of the two witnesses. They slaughtered in the most cruel and cold-blooded murder of the ancient Waldenses, 800,000, rolling the mother and babe down the rocks and dashing them to pieces below, murdering the entire population so far as possible, and burning their towns and fortresses. The city of Beziers affords a fair example; it was a fine city before the war, but was by the crusading army besieged, surrounded, taken and burnt, Catholics and Waldenses, indiscriminately, and after it was consumed nothing was left but a heap of smoking ashes. This city contained 60,000 popu-

lation, and not one human being was left alive. After they had thus destroyed the Waldenses, they put to death by the best computation one million of Albigenses; and thus killed those organic bodies which had witnessed for God and truth through all that long, dark night of Papal persecution of 1260 years, clothed in sackcloth. This crusade occurred between 1672 and 1696; and the Catholics utterly refused to allow the friends of the slain to bury the dead, and so the revelator represents their bodies as lying in the streets of the great city, or in the countries of Catholicism, for three days and a half. It is well known that many fugitives of the Waldenses and Albigenses fled to then Protestant countries for protection; and it is both interesting and curious, as Bishop Newton tells us, that Bishop Loyd, of England, a devoted Christian and earnest student of prophecy, looking upon this scene as the death of the two Witnesses, as revealed in Revelations 11, and believing in their resurrection, told some of the fugitive Waldensian ministers to return home, for his people would reorganize, which they did; and on their way home they learned that by the encouragement given them by the protestant princes they had returned, reorganized and defeated the Catholic forces; they and their descendants still prophecy, but not in sackcloth.

You will now find in this 11th chapter of Revelation, at the conclusion of the destruction of the Witnesses, which, as we told you, was after the last conquest of the Turks, in 1672, when it was announced the second woe is past; and behold the third woe cometh quickly. As we said, the seventh seal has no event of its own, but calls for seven vials of wrath. We said to you nothing occurred to call for a line of history or a word of prophecy regarding the Turkish Empire from 1762 to 1820. In the fifteenth

chapter of Revelation and first verse, we are told by John that he saw seven angels having the seven last plagues, for in them is filled up the wrath of God; as in the tenth chapter, we are told that while during the reformation the angel said: The times as they then were should be no longer, but in the days of the voice of the seventh angel as, or while he is sounding, the mystery of God shall be finished, as he hath declared to his servants the prophets, as the seventh trumpet calls for the seven vials. Thus the mystery is finished during the pouring of the seven vials; and the third woe is the seven vials; the third woe cometh quickly.

But in the days of the seventh angel, while he continues sounding, the mystery of God shall be finished, as he hath declared to his servants the prophets, because the seven vials are under the seventh trumpet. Then let us examine the seven vials of the wrath of God. Revelations 16: And I heard a great voice out of the temple saying to the seven angels, go your ways and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. We told you ancient Rome was for 1200 years a probationer on trial for a higher condition and richer blessing; that she persecuted the Savior and put him and his people to death, and God commissioned, under the sounding of the four war trumpets, four great barbaric nations to break her into fragments in the fifth and sixth centuries; that the Eastern or Greek Empire was on probation in the East, and that God commissioned under the fifth and sixth, or first and second woe trumpets, the Saracens to destroy the empire and persecute the church;

and that still they repented not, but worshipped idols and devils as formerly ; and now one comes to show you how God has commissioned seven angels to finish up his wrath on an apostate church and a guilty world. This first vial, poured out on the men who had the mark of the beast and worshipped his image ; this, the first French revolution, commenced in 1789, poured out, as it was most meet, on guilty France, who was the first European power, as we showed you, to strike hands with the Pope of Rome in her wicked usurpations and cruelties, and who has stood by him to this day. Charlemagne, King of France, aided the Pope to pluck up those three horns, and then made him a temporal power. And now after a thousand years of probation, God pours out the first of the seven vials of wrath upon them.

From 1775 to 1783, the American revolution raged in its fury, and finally prevailed through aid kindly afforded by the self-sacrifice of the noble Lafayette and the French nation. At that time open infidelity was rife in England and France. A class of self-styled philosophers arose in both countries ; and, says Lardner's *Outlines of History*, A set of men, many of them of talents of the first order, arrogating to themselves the title of philosophers, actuated, at first perhaps, by a zeal for the truth, carried on an incessant warfare against all that they were pleased to designate as superstition and vulgar prejudice. But theirs was not that philosophy, which elevated above all low and groveling passions and irradiated by a light from Heaven, views with pity, rather than with contempt, the aberrations of man, and seeks, by mild and gentle method, to lead him into the way of truth. It was heartless, cold and cheerless ; its *summum bonum* was sensual indulgence or literary fame, and few of its professors displayed any real dignity

of soul; its favorite weapon was ridicule; it attacked not only the absurdities of the popular faith, but it leveled its shafts at the sublimest truths of religion; it shook the firmest basis of social order, and sought to rob man of all lofty hopes and aspirations. The chief seat of this philosophy was France, where a corrupt court, and profligate beyond perhaps any which Europe has witnessed, had utterly degraded the minds of the upper classes of society. It was a time of innovation, turmoil and violent change. All these were but the preludes to the storm that was soon to burst over Europe. Says Sir Walter Scott: "The Catholic church had grown old, and unfortunately did not possess the means of renovating her doctrine, so as to keep pace with the enlargement of the human understanding. She could explain nothing, soften nothing, renounce nothing consistent with her assertion of infallibility. The whole trash which she had been accumulating for ages of darkness and ignorance—whether extravagant pretensions, absurd doctrines which confounded the understanding, or puerile ceremonies which revolted the taste, could neither be explained away or abandoned." The Regent Duke of Orleans, taking advantage of the license of Catholicism, his conduct was marked by open infamy enough, says Sir Walter Scott, to, in the days of miracles, call down an immediate judgment from Heaven; and crimes, which the worst of European emperors would have hidden, were acted as publicly as if men had no eyes, and God had no thunderbolts. Such was the condition of France in 1789; when, for the first time in 175 years, their national assembly met—and in that assembly infidelity assumed a definite form, and usurped finally the entire power of that revolutionary body; which finally culminated into the hands of the Jacobins; and finally, under the guidance and

control of Danton, Murat and Robespierre, they soon by a formal act annihilated the existence of a God—blotted from existence the Bible, and with it all religion. They then set up a prostitute in the temple of liberty; then commenced a war of extermination against kings and princes, nobles and priests, altars and thrones. The king and queen were both beheaded; and for years a war of extermination was carried on, not in Paris alone, but in the country, till France was much of it a desert of smoking ruins, and two thousand of the best families in France had been exterminated. In that Jacobin club, during a single secret sitting, in a single night, two hundred men would be proscribed and guillotined before daylight the next morning. No man's life, indeed, was safe; it was, indeed, a reign of terror; a greivous sore poured out on the men who had the mark of the beast, and worshipped his image. Rev. 16: 3.

THE SECOND VIAL.

And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea. In 1792 France became a republic—1793, January 21, the king of France was guillotined; in 1793 France declared war against Great Britain. Here is, then, in this contest between Great Britain and France on the seas, this second vial of wrath; in 1794, the French fleet was defeated by Earl Howe, June 1; again, in 1795, by Lord Bridgeport. In 1797, the Spanish fleet, connected with the French, was defeated by Earl St. Vincent, February 14; the Dutch fleet by Lord Duncan, October 11, 1798; the French fleet by Lord Nelson, August 1, and this system of naval warfare continued with little abatement from 1793, taking its rise in the French revolution, till 1815. The whole world's history, says Mr. Keith, presents not

such a scene and period of naval warfare as that which took its rise in the French revolution, immediately after that grievous sore had fallen on those who had the mark of the beast. The murderous warfare on the sea was not over-matched by any on land. The ferocity of the British tar, in the hour of battle, was not surpassed by that of the most savage Turk. A vial of wrath is indeed poured out upon the sea. A system of privateering was also, established; naval war became the trade of individuals as well as nations; letters of marque were issued; and the merchant could sit calmly at his desk, and, under the sanction of human laws, fit out a privateer. The quarrel of nations was converted into the privilege of private plunder and of sharing in the spoils. From being the highway of the commerce of the world, which God left open from shore to shore, the sea became a field for the chase, or the scene of battle, where warriors decided the controversy of kingdoms and the licensed pirate went forth to capture and to slay. The navies of Britain, France, Spain, Portugal, Holland and Denmark were all engaged in this vial poured out on the sea; and the Atlantic and Indian Oceans, the Mediterranean, the Baltic, the North and South seas, were all stained with the blood of the enemies of Britain, and she launched her ships from the harbors of India and America; and not a ship of continental Europe could ride safely on any part of the sea. Thus the second vial has expended its power, and every living soul died in the sea.

THE THIRD VIAL.

Let us call to mind the sounding of the third trumpet, and its location. Revelations 8, 10, 11: And the third angel sounded, and there fell a great star from Heaven burning as it were a lamp, and it fell upon the third part of

the rivers and fountains of water. There Attila the great star fell, reducing in his course the cities of Aquileah, Altium, Concordia and Paduah, to heaps of stones and ashes, and burning as if it were a lamp the inland towns of Vicenza, Verona, and Bergamo; he spread his ravages over the rich plains of Lombardy. In the same region of the fountains and rivers of water now the third vial is poured out, and now after the French Assembly had in 1793 annulled by their action those Justinian laws, Napoleon Bonaparte is in 1796, sent finally to execute or pour out the third vial on the rivers and fountains of water. Austria now occupies by her armies that part of the country; and he marches over the Alps with his army, dragging his cannon; and now the instruction to the general-in-chief of the army of Italy, is: The principal enemies with whom the French Republic have to contend on the Italian side, are two—the Piedmontese and the Austrians. It is the most immediate interest of the French Republic to direct its principal efforts against the Austrian army and possessions in Lombardy. The mere attack of Piedmont would not fulfill the object which the Executive Directory have in view, that of expelling the Austrians from Italy. The battle of Monte Notte was the first of Napoleon's victories. In consequence of this success and the close pursuit of the defeated Austrians, he was enabled to fix his headquarters at Cera, and enjoyed from the heights of Monte-zomoto, the splendid view and the fertile fields of Piedmont, stretching in boundless perspective beneath his feet, watered by the Po, the Janaro, and a thousand other streams, which descend from the Alps. And according to one writer "in less than a month did Napoleon lay the gates of Italy open before him." He had defeated in three battles forces much superior to his own,

inflicted on them in killed, wounded, and prisoners, a loss of 25,000 men, taken eighty guns, and twenty-one standards, reduced the Austrians to inactivity, utterly destroyed the king of Sardinia's army, and lastly had wrested from him Coni and Tortona, the two great fortresses called the Keys of the Alps. The Austrians now concentrated their forces on the river Adda, at the bridge of Lodi, or as Napoleon used to call it the terrible bridge of Lodi. The Austrian army with about thirty pieces of cannon were on the other side and Napoleon's army had to cross that bridge in face of a murderous discharge of grape shot. But he accomplished it, and the Austrian artillerymen were bayoneted at their guns; the Austrian line became involved in inextricable confusion, broke up and fled." On the 14th of May, four days after Lodi, Bonaparte entered in all the splendor of military triumph the venerable and opulent city of the old Lombard kings. And now, after defeating large Austrian armies, and conquering Sardinia, Italy, and defeating every Austrian army against him, he is met by Wurmsur, now returning from Germany, with 80,000 men, and the record is, "this splendid army was destroyed in detail." The Austrians are supposed to have lost 40,000 men in these disastrous battles. In those three terrible campaigns three Austrian armies had been already annihilated; a formidable army of 60,000 under Alvinzi, again advanced from Germany; and now once more in three days that fine army is scattered, and from 30,000 to 35,000 slain. Vienna, the capital of Austria, was panic struck on hearing that Napoleon had passed the Julian Alps, and the war with Austria was at an end. And though Napoleon was now attacked by the combined forces of the Prussian and Russian emperors, and the Russians under Suwarrow reconquered almost all the territory he had conquered, still

in an incredible short time he met and conquered the combined army of the emperors, and reconquered all Europe, except England, Holland and part of Spain, when they were scorched into submission and obedience, as "almost all the losses he sustained in 1799 were regained by the battles of Montebello and Marengo." In all these campaigns in the region of the rivers and fountains of waters there could not have been less than the blood of two hundred thousand men shed. "And I heard the angels of the waters say, thou art righteous, O Lord, which art and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy; the blood of the witnesses of Jesus."

THE FOURTH VIAL.

Revelations 16: 8-9: And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God, which had poured out these plagues; and they repented not to give him glory.

And power was given him to scorch men with fire, and men were scorched with great heat. Says Mr. Kieth, "Though symbolized as the sun, he is spoken of as a person; yet, in conformity to the symbol, the destruction which he wrought, no longer confined to a single region, is described as his scorching men with fire and with great heat, denoting severity of judgment and the withering influence of his power against all on whom it fell. Within the space of eight years he scorched every kingdom in Europe, from Naples to Berlin and from Lisbon to Moscow. Ancient kingdoms withered before the intense blaze of his

power. Plagues accompanied his progress. In the wars which he waged, the conquest of kingdoms was the work of a day. Decrees were issued; supplies, the most exorbitant, were levied; kingdoms were unsparingly reft like garments. He parceled out continental Europe as a heritage, and a system of spoliation, extortion and oppression was established, that the subjected nations might be enslaved to the will of one man. Like the sun, there was nothing hid from his great heat." And so it was said "In the battle of Austerlitz it was the incessant fire that caused the horrid spectacle of ruin." Says Kieth, "The fate of Germany was decided in one battle, and that of the kingdom of Prussia in another." Prussia rushed into a war with Napoleon in 1806. "The overthrow of Prussia," says Kieth, "was the campaign of a day. The Prussians now made war upon him and a battle was fought at which 50,000 corpses were left on the field." And in the close of 1809 he had conquered a territory of 800,000 square miles and a population of 40,000,000 of people, and still at last the vial is poured out on the scene. In 1809, Napoleon prepared to make war upon Russia and invade her territory, and in August of the same year, crossed her line with 470,000 men. He had at that time an efficient army of 650,000 men. Says Kieth, "He crossed the Nieman at the head of at least 470,000 men. The Russians, instead of advancing to meet him, retired at his approach, burned their villages and laid waste their country. Their continued retreat lured him on to destruction. A thrice repeated attack on Smolensko was thrice resisted and repelled, but the garrison abandoned the city they had defended and left it in flames to the invaders. The conflagration (the houses being chiefly of wood and the season dry), according to the French bulletin, 'resembled, in its fury, an eruption of Mt. Vesuvius.' On the 7th

of September the hostile armies of nearly equal numbers encountered each other at Borodino, where a thousand cannon were in the field. In no contest by many degrees so desperate, had Bonaparte hitherto been engaged. Night found either army on the ground they had occupied at day-break. The number of guns and prisoners taken by the French and Russians were about equal, and of either host there had fallen not less than 40,000 men. Some accounts raise the gross number of slain to 100,000." The Russians again retreated and left their old capital, Moscow, which for ages has stood as the memorial name of the family of Mesheck, the son of Japhath. This city the French entered and found it a deserted city. "It was but for one day a prey to the enemy; on the next it was enveloped in flames, and the conflagration of Smolensko was rekindled in Moscow; and the burning of Moscow would have been the saving of Europe if men, from judgments, would have learned righteousness." On the next night on which Napoleon entered that proud city of the Muscovites and took possession of the Kremlin, her stronghold, as the height of his ambition as supposed, it was fired in a hundred places and burned down over the heads of his soldiers, and says Kieth, "The high ambition of Napoleon had placed the Kremlin in proud vision before him, and when he looked from its battlements he saw nothing but 'the raging sea of fire which swept the capital east, west, north and south.'" "Palaces and temples," says the Russian author, Karamsin, "monuments of art and miracles of luxury; the remains of ages long since past, and the creations of yesterday, tombs of ancestors and the cradles of children were indiscriminately destroyed. Nothing was left of Moscow save the memory of her people and the deep resolution to avenge her fall. During two days Napoleon witnessed from

the Kremlin this fearful destruction." No triumphal arch awaited his entrance into the capital of the Muscovite. But when the Kremlin itself, on the third night, took fire, Napoleon at length rode out of Moscow through streets in many parts arched over with flames. He could not withdraw his eyes from the rueful spectacle which the burning city presented, and often repeated, "this bodes great calamity." At this time there came on a terrible Russian winter with heavy snow. And now commenced that French retreat of that vast army over that same desolated country through which they had passed, as they supposed to victory, but only to destruction. And now they have a heavy snow, a terrible freeze, and the force of the whole Russian army, now stung to the quick and thirsting for revenge, to encounter on their retreat, and utterly unprovisioned. In his ambition and in the pride of his power he threatened to be to Europe a second Attalia (a scourge of God), and himself a second Charlemagne; but when snow heaps marked where his troops had ingloriously fallen, when he heard his allies begin to withdraw, when cities were taken by his enemies in the rear, and when he who had been a terror to kingdoms and whose rapid movements and fierce assaults had often astounded the most cautious of his foes, was threatened on every side, in the bitterness of his heart he exclaimed, "Thus it befalls when we commit faults upon faults." And when doubting of his next movement, he heard that positions essential to his safety were in the hands of the Russians, "*Is it written,*" he said, looking upwards and striking the earth with his cane, "*Is it written* that we shall commit nothing but errors?" And scarcely had he uttered these words, "*Is it written?*" looking up to heaven and striking the earth, when the fact which excited the exclamation, decided the fate of

his army. Napoleon had crossed the river Beresina at Boregoff with a portion of his army, when that town was taken by the Russians, and the bridge so necessary to him and his troops was lost. Now amid the deep snows of Russia and the terrible biting cold that army of southern men of about 300,000 began their retreat, and the Russians poured their murderous fire into them, cutting off their rear; thousands of them fell frozen in the march, others starving for food; they at last, harrassed and cut off by thousands, came to the Beresina, over which they must cross; over which we told you Napoleon had just passed when the town and bridge fell into the hands of the Russians, which made Napoleon say, "*Is it written?*" Says Sir Walter Scott (Life of Napoleon), "The passage of the Beresina was one of the most fearful scenes recorded in the annals of war." That vast army of human beings fleeing from all those foes combined, each one of which threatened death,—the cold and snow, the pinching hunger and the furious Russians—and only one way of escape, over that bridge. The Russians had brought their cannon to bear on the crowded masses along the river; "It was then that the whole body of stragglers and fugitives rushed like distracted beings towards the bridges, every feeling of prudence and humanity swallowed up by the animal instinct of self-preservation. The horrible scene of disorder was augmented by the desperate violence of those who determined to make their own way at all hazards, throw down and trample whatever came in their road. All this time the action continued with fury, and, as if the heavens meant to match their wrath with man, a hurricane arose and added terror to a scene which was already of a character so dreadful." About midday the French, still bravely resisting, began to loose ground, and the Russians forced them nearer to the

bridges ; the larger bridge broke down and multitudes fell into the water. " The scream of mortal agony at this time, which rose from the despairing and drowning multitudes, arose to such a height that it was distinctly heard above the roar of the tempest, the thunders of war and the hurrahs of the Cossacks," and says Sir Walter Scott, " The witness from whom we obtained this information declares that the sound was in his ears for many weeks." And when that river was cleared the next spring by the Russians, they gathered and burnt 36,000 dead bodies. Napoleon, on entering on the war with Russia, crossed into her territory with 470,000 men, and " on the 24th of June, 1812, they began to recross the Niemen, they passed it at Kowno, and the Russians did not pursue them into the Prussian territory. And at the time when they finally escaped from Poland there was only about 20,000 dispersed, broken and disorganized." Thus ended the invasion of Russia, and a vial of wrath had been poured out on the sun. To complete the scene the combined powers of Europe took Napoleon prisoner in 1815 and sent him to St. Helena, where he spent six years in exile and died in 1821 ; and the fourth vial was poured out on the sun.

THE FIFTH VIAL.

Rev. 16: 10, 11. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds. No repentence, whatever be the judgments.

From Justinian (when he adopted his code of laws endowing the Pope " with power and great authority," as Constantine had given him his seat, as shown formerly, in

533,) to the French revolution, 1793—or the 1260 days the Witnesses were to prophesy in sackcloth, previous to their being slain—the pope of Rome had ruled Europe with a tyrant's rod, and trampled on thrones like some monstrous beast of the desert; had grown drunk with the blood of saints and martyrs of Jesus, and blotted from Europe, for a thousand years, all the lights of science and the light of revelation and bound men in their ignorance and darkness; when, in 1793, the French assembly, by its revolutionary system, commenced and finally accomplished to annul all those Justinian laws; and, with Napoleon at their head, break the pope's temporal power, and to a wonderful degree liberate the mind of Europe, and cause science and religion once more to light up the nations with the principles of civil and religious liberty. But no sooner was the power of Napoleon broken, in 1815, than every tyrant of Europe sprang again to their feet, and reinstated the pope in his temporal dominion, and he restored the old inquisition; to crush out every ray of light of science or revelation, and put down every rising aspiration for civil or religious liberty; and so, on the pouring out the fifth vial of wrath, in 1815, the kingdom of the beast was full of darkness, and men gnawed their tongues. Happily for our illustration we have extracts from a work written by a gentleman who resided in Rome in 1817-1818, showing the condition of the country at the exact time the prophecy contemplates. He says: "All the riches and blessings with which the prodigality of Heaven has dressed the shores of Italy, has only served more effectually to rivet her chains. The highest gifted among the countries of the earth, she stands the lowest in the scale of nations; the strongest in civil power, she is trampled upon by the weakest. The Romans passed beneath the yoke of despotism

never to be liberated. They have, indeed, known change of tyrants; but freedom has revisited the seven hills no more; and glory, and honor, and virtue, and prosperity, have one by one followed in her train; long annals of tyranny, of unexampled vice, of misery and crime—polluted with still increasing luxury and moral turpitude—record the rapid progress of Rome's debasement." Lofty and beautiful hills and mountains stretch on three sides of the plains of Latium. Far as the eye can reach, the Campania stretches in every direction to the base of these hills. To the west a wild sullen flat extends to the sea. A profusion of bushy thickets and a few trees are scattered over this houseless plain; for a plain it is, since, at a distance of sixteen miles, where we stood, we could distinctly see Rome. Over this wild waste, no rural dwelling, nor scattered hamlets, nor fields, nor gardens, were to be seen." "No trace of man, except in the lonely tomb, told that he had been." "Nothing is more striking to a stranger than the sombre air which marks every countenance from the lowest in Rome. The faces even of the young are rarely lighted up with a smile; a laugh is seldom heard, and a merry countenance strikes us with amazement from its novelty. Rome looks like a city whose inhabitants have passed through the cave of Traphonius. The low orders are perishing by hundreds, of a low contagious fever, brought on by want, and numbers have literally died of hunger by the wayside, as pestilence is already added to famine. This dreadful mortality extends all over Italy; and the sufferings of the living are more cruel and heartrending than the dead. The ghastly famine that is written in their looks cannot be feigned. The dying and the dead surround us on all sides. Forty-six per cent. die

annually in their hospitals. The fifth vial is certainly poured out. The Roman nobility read not, think not, write not. The Italian noblemen, for the most part, are ill-educated, ignorant, and illiterate." The whole population are thus sunk into darkness; and, says Brewster, in his encyclopedia, Art. "Spain": "Six years of direful experience (from 1814 to 1820) had taught Spain what she had to expect from the uncontrolled will of Ferdinand. He had subverted all her liberal institutions, and had consigned to dungeons and exile some of her bravest and most noble and enlightened sons. During that period she had enjoyed repose, but it was the repose of the grave, whose gloom no ray of light is permitted to penetrate; a repose fatal to the industry, the intelligence and the happiness of a people. The inquisition was restored with its ancient plenitude and authority; and among its first acts was a publication of a long list of prohibited works, and a decree that all prints and pictures, as well as books, should be subjected to its previous censorship:—and the kingdom of the beast was full of darkness. The sale of the bulls of papal pardon and indulgences produces an immense revenue in Spain." That the Spaniards, as a people, are ignorant, supremely ignorant, it is impossible to dissemble." Turn, now, a few moments to Portugal, and finish this illustration.

A few extracts from Portugal, in 1828, by Wm. Young, Esq., must suffice:

"It should never be lost sight of in speaking of the government of Portugal, that we are speaking of a set of men whose actions have one object which they are all sworn to maintain as one man, that of acquiring absolute dominion over the minds and properties of the whole community; and for the attainment of which object they

prostitute the sacred name of religion, violate every social tie, and are ready to sacrifice friend or foe to the attainment of their wishes. It should always be borne in mind that Don Miguel is the mere tool, or political engine, of the principal jugglers of the college of Jesuits." "Many thousands who now crowd the prisons and dungeons of Portugal owe their captivity to no higher offense than the hatred of some vagabond. Such are the horrors of Portuguese imprisonment that their state is described as bordering on frenzy or despair. Men confined in these prisons appear by degrees to become other beings; some were driven to actual madness or settled melancholy." "It was truly dreadful to witness the despair of some of those unfortunate victims of despotism." And when I tell you that in the dungeons and prisons of Portugal, and politically exiled under Don Miguel's reign for six years, there were 45,000 in that little province of Portugal; only think—exiled—in prison—or in dungeons of that little province of Portugal in 1820, 45,000 objects of Papal oppression and cruelty gnawing their tongues for pain, because a vial of wrath has been poured out on the seat of the beast.

We have considered the sixth vial as poured out on the great river Euphrates, in 1820, drying up its waters that the way of the kings of the east might be prepared.

LECTURE FOURTH.

Restoration of Jews, Three unclean Spirits and Battle of Armageddon.

That the way of the Kings of the East might be prepared; that the Jews might be restored to their own land.

It is lately found that the leading minds in the eastern nations are the same as in the western. The prime minister of England is a Jew, and a shrewd diplomatist; the leading professors in all the German colleges are Jews; the ablest church historian (Neander) was a Jew; so it is announced that in the Asiatic world the leading minds are of the Jews; the bankers of the world are Jews. Leading minds are thus figuratively called kings. These have not been permitted to occupy Judea, because of the power of the Turks or the Euphrates; but the Euphrates is dried up, the Turkish power is gone. The way of the Jews is opened up.

We have already referred to the five classes of prophecy, referring to the Jewish people. And we have shown briefly how all of those prophecies have been fulfilled, except the last, that of their gathering of the whole house of Israel; all the twelve tribes. These were to be fulfilled in the latter days. The prophecies regarding their long, cruel and wide dispersion are written in Deuteronomy, chapter 28, and every one knows they have in their dispersion for the last 1800 years filled up that terrible bill of suffering to the very last dregs of woe. They have indeed burned like Moses' bush and unconsumed, and why? If never to be gathered, why pursue them? Hosea 3: 4, 5:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return and seek the Lord their God, and David their king and his goodness, in the latter days.” Therefore wait ye upon me, saith the Lord, until the day that I rise up to the fray: for my determination is to gather all nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy; for then will turn to the people a pure language.

Are the Jews to be restored to their land? Read Isaiah, chapter 60, then 66: 10, Rejoice ye with Jerusalem, and be glad with her all ye that love her. 12, For behold I will extend peace to her like a river, and the glory of the Gentiles as a flowing stream. 14, And when ye shall see this your heart shall rejoice, and your bones shall flourish like an herb. 19, And I will set a sign among them, and I will send those that escape of them to the nations, (for what.) 20, And they shall bring all your brethren for an offering unto the Lord, out of all nations. Micah, 7, 8, etc.; Rejoice not against me, oh, my enemy, when I fall I shall rise, when I sit in darkness, the Lord shall be a light unto me; I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light and I shall behold his righteousness. In the day that thy walls are to be built, in that day shall the decree be far removed. In that day, also, he shall come to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain

to mountain. Notwithstanding, (all the Jews coming) the land shall be (found) desolate, because of them that dwell therein, for the fruit of their doings. Who don't know that the Turks have left the whole land of Judea desolate; they have left every land almost, they have touched, a desolation. They have rightfully been called the spoilers of the world. 16th v: "The nations shall see and be confounded at all their might." They shall lay their hand upon their mouths, their ears shall be deaf, they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth, they shall be afraid of the Lord our God, and shall flee because of thee. Who is a God like unto thee. He will turn again, He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of thesea; Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old. Zepaniah, 3, to end: Sing, O daughter of Zion; Shout, O Israel; Be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, he hath cast out thine enemy (The Turk); the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thy hands be slack; the Lord thy God in the midst of thee is mighty, He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing. Behold at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you, for I will make you a name and a praise among all the nations of the earth, when I turn back your cap-

tivity before your eyes, saith the Lord. Amos, chapters 9, 11 to end: In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the heathen which are called by name, saith the Lord, that doeth this. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shalt plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. We shall only go further on this point, after asking the reader to carefully read Ezekiel, 34, 36. Call attention to Ezekiel 37, on this point of the restoration of Israel to their own land. Ezekiel was taken to a valley of dry bones, very many, and behold they were very dry, and He said unto me, son of man, can these bones live; and I answered, O, Lord thou knowest. Ezekiel was then commanded to prophesy over, or to, these bones. It is not necessary to write this whole passage, we want the lesson it is calculated to teach. First, then, what do these dry bones mean? Answer in verse 11: Then said He unto me, son of man, these bones are the whole house of Israel, and that they have given up all hope themselves, for they say, our bones are dried and our hope is lost, and we are cut off for our parts. This is the exact condition of the public Jewish mind at the present time. They are losing confidence in their ancient writings, and their Messiah (for whom the nation has been waiting for 1800 years) still lingers, still delays; and hope deferred makes the heart sick. And it is true many of the Jews tell us they have no expectation, or even wish, to go back to their own

land. So as long as this objection is anticipated in the prophecy and met, why need it be to any one a stumbling block at the present day, as long as notwithstanding the objection God declares that though it be even as the Jews say, their bones are all dried, yet that he would take them out of their graves if need be, to accomplish his oath to Abraham. The whole house of Israel are embraced in this vision.

And now, dry as they are, Ezekiel is commanded to prophesy and say—O, what was he to say to these dry bones? Stop just a moment here while we see what Jeremiah prophesied of them just at this very time: “Moreover, I will raise up fishers and they shall fish them, and then I will raise up hunters and they shall hunt them in every place where they have been driven in the dark and cloudy day.” Now, who are these fishers and hunters Jeremiah, as God’s prophet, tells us of. It ought to be known that for over a hundred years there has been a society and a college in Halle, in Germany, where Jewish converts to Christianity have been educated for missionaries among the Jews, and that these Jewish converts and missionaries have, for at least seventy-five years, gone everywhere in the known world, preaching the gospel to their countrymen in every language under heaven—and we forget the wonderful advantage that the Jew, as a Jew, has by their dispersion. They know every language in the world, and the Jews can preach in every language; and then add to this the fact that in A. D. 1800 the English Jewish Society was formed, and from it thousands of converted missionaries have gone forth, and for sixty years at least have been preaching Christ crucified to their brethren. One of them came to my house in Western New York, twenty years ago, who had been a missionary for fifty years to the Jews—he studied in that

Jewish college in Halle, in Germany. He had traveled, as a missionary, all over Europe and into many provinces of Asia; he was eighty-four years old—Old Father Frey. Says God, Ezekiel, 36: 24: For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land; 37th verse: Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; 50,000 converted Jews daily inquiring of God to do this for them, and the conditions are surely met. We now return to ask what those dry bones were commanded to hear? Answer: The word of the Lord. So they have, if they wish. We have now in this vision an exact order of the events as they have taken place and are to take place in the restoration and organization and final conversion of the Jews. Let us see: Ezekiel says, O, ye dry bones, hear the word of the Lord, and as I prophesied I heard a noise (of the missionary preaching that word of the Lord to the Jews,) and then a shaking, (an agitation of the Jewish mind all over the world, from 1865 to 1868). Reports were made from all the countries of Europe and from many in Asia, through those Jewish societies, that at that time there was the most singular and extensive agitation in the Jewish mind among the Jewish people that has been known for 1,700 years. They had suddenly lost confidence in their ancient guides, they were deceived by modern leaders, their deliverer did not come to their relief. And now, as out on a dark tempestuous sea, in a terrific storm (which they see gathering), with chart and compass gone and rudder broken and pilot overboard, what shall, what can they do? That was just the condition of the Jewish mind from 1865 to 1868,—a shaking. And then bone coming to bone,—the Jews returning to Palestine, for they are returning by tens of thousands, and so also are they

building. I saw, some months since, an intelligent Presbyterian minister, who had traveled in that country. He told me it was no longer a question about their return, they are already going back. An immensely wealthy Jew, now very aged, has been for twenty years buying every foot of land he could all round Jerusalem and building houses and colonizing Jews. The name of Sir Moses Montefiore is known the world over. Then here is Ezekiel's bone coming to bone. By and by when they are gathered in sufficient force and have complete legal possession of that country (and the Rothchilds have had a mortgage on it of fifty millions of dollars since the Crimean war, and now Disraeli has taken possession of it in the name and by the sanction of the British government), as soon then as in the providence of God it is proper, they will organize a Jewish civil government at Jerusalem, and then will Ezekiel's sinews and flesh and skin be fully accomplished in an organic condition as Jews, but not converted to Christianity, and when so organized, as Micah says of them, 7: 16: The nations shall see and be confounded at all their might, for they will, under the name of God, organize the strongest government in the world. Let us look once more at Ezek. 37—The two sticks. Ezekiel was commanded to take two sticks and put them together and make them one stick, and then told that they represented the two kingdoms of Israel and Judah, and that the putting them together represented the union of those two nations on the mountains of Israel; 37: 21: and say unto them, Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whether they be gone, and will gather them on every side and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be one king to them all, and they shall be

no more two nations, neither shall they be divided into two kingdoms any more at all; 24th verse, And David, my servant, shall be king over them, and they shall all have one shepherd; they shall also walk in my judgments and observe my statutes and do them, and they shall dwell in the land that I have given to Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever; and my servant, David, shall be their prince forever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them forevermore; my tabernacle also shall be with them, yea, I will be their God and they shall be my people, and the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore. As we have shown, the Jews commenced gathering under the sixth vial of wrath poured out to destroy the Turkish power in 1820, and that the three evil spirits commence to fulfill their evil mission under the sixth vial is also true. One thing more regarding the Jews it is necessary to say at this point. They are going back to-day and to continue to back as Jews, not as Christians, not one Christian Jew in one hundred is at the present time going back, but they are going back on the faith that Jesus of Nazereth is the Jewish Messiah to restore the kingdom to Israel; and to-day there are thousands of Jews looking for Jesus, the Christian's Savior, but they are not looking to him as such, still they are looking for him to return and restore their nation to its sovereign power—and so, indeed, he will. About twenty years ago the Presbyterian board of foreign missions sent to Constantinople a missionary by the name of Goodell; about five years ago he wrote

home, saying, "I often meet the Jewish Rabbi of this place, and when I meet him I accost him, Well, Rabbi, what do you think of Jesus of Nazareth? He answers by saying, And what do you think of him? I say, He is the Jewish Messiah. I met him the other day he says, and said to him, Well, Rabbi, what do you think of Jesus of Nazareth? He answered, And what do you think of him? I say, He is the Jewish Messiah. I think so too, he replied, and if you will give us Jews protection, I will bring you 10,000 Jews that will say the same thing:—just showing the condition of the Jewish mind."

We have already called attention to the fact that the three unclean spirits, like frogs, commenced their mission under the sixth vial of wrath. Let us see what is revealed about them. Revelations 16: 13-14: And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. These three spirits are the types of three systems of false religion which have filled the world; and the first spirit came out of the mouth of the dragon; the dragon was Paganism. This spirit then represents forms of Pagan worship, a system denying a supernatural, miracle-working God, interposing in human affairs, and worships simply nature or a god of law and order. Its votaries are the Neologists, Darwinists, Evolutionists and Materialists; and the mission of that first devilish spirit is to gather all the votaries of that system and the kings that endorse it, to that great battle of God Almighty. The second spirit went out of the mouth of the beast. This spirit symbolizes Catholicism, and the

mission of that spirit is to gather all the votaries of Catholicism, together with the kings that adopt it, to that battle. This type of religion is seen in the wonderful activity of the Jesuits and the remarkable vitality of Catholicism. The third spirit is a symbol of Mahometanism, a system that proposed the gratification of the basest appetites and passions of the human heart as rewards for religious services here in this life, and a sensual paradise hereafter as our final home. The office of the third spirit is to gather the votaries of this type of religion to that great battle, and the kings that endorse it. This system may be seen in Mormonism and Spiritualism. The importance and significance then of tracing carefully the little horn of the third beast is, that it produced a system of false religion that for 1200 years crushed half of the eastern world into the dust with its iron heel in the name of religion, and is to be projected into that great battle as an active element. So also of the little horn of the fourth beast; it projected Satan's masterpiece, or as Paul calls it, "The mystery of iniquity." It, too, is to be an element in that battle; so also the old system of nature-worship will be an element there. We have said these spirits started on their mission under the sixth vial, but the battle is not to be fought till the close of the seventh.

THE SEVENTH VIAL OF WRATH.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying: "It is done;" and there were voices and thunders, and lightnings, and there was a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake, and so great. This is the last vial of wrath, and in chapter 15, verse 1, we are told

that the seven vials fill the wrath of God. We now come to ask, has the seventh vial of wrath been poured out? and we answer, yes, in the last French revolution, in 1848; as the first French revolution in 1789 was the first vial.

It has been patent to the world that the most bitter tyrants, with a spirit of grasping after absolute power over the bodies and souls of their subjects, have been the popes of Rome, and the last men on earth to yield what they had grasped. And so at the beginning of 1848 the world was startled to hear from the late occupant of the papal throne the announcement that he would grant his subjects enlargement of privileges. No sooner was the announcement made than his subjects sprung to their feet more surprised than the rest of the world. And the masses of the Papal States arose with a tide and swell of popular feelings and expectation that it was impossible to suppress, without some gratification at least. The subjects of the Sardinian king compelled him to grant them a new constitution with enlarged privileges. The pope mitigated many of the rigors of his predecessors; and one general swell of expectancy of a higher enjoyment of civil and religious privileges swept over the whole of Italy, which no doubt did much towards preparing the way for the liberties the Italians now enjoy. But this earthquake tide rushed with all its accumulated force upon that tyrant power of Austria. At that time at the head of Austrian affairs was one of the most far-reaching minds, and one of the most consummate diplomatists; and he boasted that there never had been an unrising of the masses he had not been able to suppress. But when this wave of public sentiment, like a mighty billow of the sea, swept over the house of Austria he left his seat as prime minister vacant, with a vacated throne, and both the prime minister and his monarch were fleeing across the

continent in a close carriage to save their precious lives, and the people left to take care of themselves. But notwithstanding such results had followed that earthquake south of the Alps, no one supposed its influence would extend over them, and if so, least of all be felt in France. France had at that time on the throne Louis Phillip, as he was termed, the citizen king, who had been an exile in our country, and had mingled with the common masses more than the crowned heads of Europe are wont to, moreover, at his elevation he pledged the people a liberal reign. But no sooner was he fairly seated on the throne than he began to gather around himself all the elements of absolute power, and begirt his throne with the engines of tyranny ; he had allied the throne of France with all the crowned heads of Europe, in offensive and defensive treaties, so that a combination of power should speedily crush any rising of his subjects. He had fortified Paris as no other city was ; had gathered within its walls 80,000 of the best troops of the line, and the best disciplined, with one hundred of the heaviest ordnance that could be secured, and all to meet just such an emergency as came on in February, 1848. That wave of the uprising of the people against their tyrants bounded like a tornado over the Alps, scattered the ensigns of royalty, paralyzed the arm of 80,000 disciplined troops, silenced that hundred cannon, nerved the arm of the people and braved their hearts, so that in three days the Tuilleries were riddled of their contents from garret to cellar, and the furniture of the French monarch's palace was taken into the streets and dashed in pieces and burned, and the monarch and his family fleeing for their lives ; and all this without blood ; and well does the revelator say : There was never such an earthquake, such a revolution, since men were put upon the earth. And well does Dr.

Wayland, of Brown University, say: All the campaigns of Napoleon Bonaparte sink into utter insignificance in comparison with this scene of three day's revolution, in its influence on the human mind. Never before in the history of man were the shackles by which it had been bound so suddenly and so extensively broken at once, and the mind left free to act for itself. An earthquake, as we have repeatedly seen, is a symbol of revolution, political, religious, social or monetary, or all combined; and let any one say if we are not, since 1848, living in a period of revolution.

Following this, in 1848, was the Crimean war in 1853 to 1856; following that, our terrible war; then the Franco-Prussian; then this last Russian and Turkish; then in business houses and banks, in social matters and in every department of human interests revolution is indeed the order of the day. Under this seventh and last vial is to be the last great contest in the battle of Armageddon, which shall decide the fate of this world. Is that to be a positive, literal battle? and if so, what power is to lead in it? and what forces to be engaged on each side, to progress and terminate in the overthrow of the Gentile powers?

Having proved to the reader that the order of events, commencing with the pouring out of the sixth vial of wrath, in 1820, in the destruction of the Turkish power, is the restoration of the Jews following, and the three unclean spirits commencing their mission, the Jews established as a nation till the nations are confounded at their might, and they are rich in goods, in cattle, in gold and silver and dwelling at ease. And now in the last end of the indignation, just at the close of the Gentile reign and probation, still under the seventh vial of wrath, some great political power comes up upon the mountains of Israel to

destroy the Jews and take their spoil and territory, what would it be?

Let us ask if God has told us anything about it in his word. Turn then, first, to Ezekiel, chapters 38, 39.

And the word of the Lord came unto me, saying: Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God, behold, I am against thee, O Gog, chief prince of Meshech and Tubal; and I will turn thee back, etc. Let us now enquire who this power addressed is; or all will be dark and confused, whatever we may say. We have here the names of three sons of Japheth, and in the order in which they are found in the book of Genesis, chapter 10: and we are told that Gog is a land, and the land of Magog; Magog was brother of both the others mentioned, and it would seem they settled near together somewhere. Josephus tells us, they settled in the northern country, on the borders of the Black and Caspian seas. It is fortunate for us we have the family name of Meshech preserved from the earliest ages of their settlement, in their most ancient and sacred seat—in the city of Moscow—so says Josephus, so says Dean Stanley, who traveled through that whole country, and then wrote the history of that Eastern or Greek Church; and we have also the name of Tubal preserved in the city of Tobolsk, in Russia. Thus, one can clearly identify two of the three names with modern people. Who, then, is the other Magog chief prince. Now, Mr. Wm. Smith, in his dictionary, translates the word chief in this passage, and Dr. Conant, in his notes on Genesis, adopts it—Rosh, prince of Meshech and Tubal. Now we know from Rosh came Russians. Then, if this be correct, we might read it, Rosh, prince of Meshech and Tubal. All these families were wandering, warlike

tribes of men, in all the past ages; and they never had any permanent local nationality until, in the tenth century of the Christian era, Rosh gathered them into a permanent form, and since that time they have been advancing in national power and importance; and now, without doubt, are the people called Russians so that the chief or leading power at the head of those three families is Russia. Now, can it be doubted Russia is ambitious? In 1453 the Turks, in fulfillment of their mission to kill the third part of men, took Constantinople, and thus destroyed the Grecian empire. In 1497, Ivan Bosaloski, the czar of Russia, married the princess Sophia, the niece of the last ruling emperor of that Grecian empire; and from that hour has claimed that whole empire as the patrimony of Sophia, and of consequence belonging to the czar, or sovereign of Russia, with Constantinople as the capital. There is, then, little room to doubt that Russia is meant in the prophecy by the prince of Meshech and Tubal. Turn again, then, to Ezekiel, chapter 38: 4th v.: And I will put hooks into thy jaws; and I will bring thee forth, and all thine army, horses and horsemen; all of them clothed with all sorts of armour, even a great company; with bucklers and shields, all of them handling swords—Persia, Ethiopia and Libya with them—all of them with shield and helmet; Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell

safely all of them. Thou (Russia) shalt ascend and come like a storm ; thou shalt be like a cloud to cover the land ; thou, and all thy bands, and many people with thee. Thus saith the Lord God : It shall also come to pass that, at the same time shall things come into thy mind, and thou shalt think an evil thought ; and thou shalt say : I will go up to the land of unwalled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and to take a prey ; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee : Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ? In this last war between Turkey and Russia, Russia had honestly conquered Turkey, and set down before a conquered city. During that war England only set back like a cross lion, and growled, displeased with what was done or was not done ; and even after the war was ended, and a congress was called of the nations to divide the spoils, even then England refused to have aught to do in the matter till — till what ! During that war Disraeli, that shrewd diplomatic Jew, with all the authority of the British nation, had been making a secret treaty with Turkey, to put his hands on the whole Turkish power for England ; and then, when that treaty was completed, England sent her iron clads into the Bosphorus to fulfill that prophecy. The merchants of Tarshish are to-day acknowledged the East India merchants, and England the young lion, with her diplomat, who said to Russia : art thou come to take a spoil, to

take a prey, to carry away great spoil? More apposite language could not be put into the mouth of England than Ezekiel thus—in this one verse—put into her mouth in her dealings with Russia, in the settlement of this last war: Ezekiel 38: 14—twenty-four hundred years ago,—Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it? and thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants, the prophets of Israel, which prophesied in those days many years that I would bring thee against them. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken; surely in that day there shall be a great shaking in the land of Israel so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother; and I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands,

and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. Isaiah, 66 : 15, 16, gives some additional particulars regarding that battle: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. Joel, chapter 3, For behold, in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and bring them down into the valley of Jehoshaphat, and plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations and parted my land. Verse 9, Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about, thither cause thy mighty ones to come down, O, Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe; come, get you down; for the press is full, for the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. We have already said this battle is to decide the controversy of Zion, and the great question of the ages, whether Christ or the Devil shall have this world, and as that battle decides the whole question, and is fought in the valley of Megiddo,

where Josiah, King of Judah was killed by Pharaoh Necho, 610 B. C. So this valley is now, by Ezekiel, called the valley of decision, because of this decisive battle. Joel continues: The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. The reader can see there is to be a time of general war, so that the implements of husbandry are to be made into instruments for human destruction. So also, as when Babylon was to be destroyed, they were commanded to prepare for it; it took long years to prepare to do that work, and it was a long time in being done. So also when the Turkish power was appointed to kill and overthrow the Greek Empire as the third part of men, it took nearly 300 years to get ready, and more than that to do the work and finish up their mission. And now God is going to decide some questions that have been in controversy among men for all past ages. And it will take time to accomplish it; God is not in any hurry. Said Paul, with regard to the rise of Catholicism, "He that withholdeth will withhold till he be taken out of the way, that he might be revealed in his time." God's honor is at stake, and he is going to vindicate his honor before the greatest gathered assembly that was ever gathered in this world, largely composed of heathen, mixed with skeptics and disbelievers in the supernatural, and vast multitudes of believers in every false system. And into the midst of that multitude will God send down and surround them with convulsions of nature, earthquake, storm and tempest, fire and hail, and brimstone. These shall discomfort them; then he says he will turn every man's sword against his fellow, so distracted shall

they become. And just at this point Zechariah comes in with additional particulars, 12 chapter, 2: Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness; and the governors of Judah shall say in their heart, the inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. In that day shall the Lord defend the inhabitants, and he that is feeble among them at that day shall be like David, and the house of David shall be as God, as the angel of the Lord before them; and it shall come to pass in that day, I will seek to destroy all nations that come against Jerusalem. Zech. 14: 1, 2, 3: Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city; then shall the Lord go forth and fight against those nations as when he fought in the day of battle.

We have clearly showed you, that after the Jews return to Judah, to the land given to Abraham, Isaac and Jacob, and have built up the old waste places, and repaired the ruins of many generations, they will organize so strongly that the prophet says, the nations shall be confounded at their might. They now have riches in gold and silver, in cattle, etc., and then Russia will set up her claim to that entire territory, and Constantinople as the capital of a vast empire, and to enforce that claim, she brings up with her Persia, Ethiopia, Libya, Gomer and all his bands, and the house of Togarmah and all his bands of the north quarters as political auxiliaries.

Libya, or the Barbary States of Africa, bordering on the Mediterranean Sea. Gomer and all his bands. Gomer's descendants originally settled all the central and north of Europe, and was the father of all the Germanic tribes. I think it pretty certain that all Germany will finally go over to Russia, and I am impressed that Germany will join with Russia against England in less than five years; if so, some revolutions will occur in Europe. But then the house of Togarmah and all his bands of the north quarters are also in the political confederacy, or subject nations. Togarmah was son of Gomer, so Gomer, Magog, Mesheck and Tubal all were brothers. But vast as that political combination is, that army are still to be augmented by the vast multitude of votaries of those three types of religion, symbolized by the three spirits of devils. This would bring the descendants of Gomer in sympathy with that movement, as denying a supernatural overruling power. This will also bring the pope and his entire adherents into sympathy, under the leadership of the spirit coming out of the mouth of the beast; and under the leadership of that spirit of the

devil coming out of the false prophet, or Mahomet, all his votaries will finally fall in line, and the Mormons and Spiritualists all will be in sympathy. That war will extend its ravages into different countries till all nations are subdued to Christ. This is the time when he shall overturn, overturn, overturn, until he shall reign whose right it is to reign.

LECTURE FIFTH.

The Results of that Battle—The Fifth Great Monarchy and the Close of Time.

LET us now look at some of the revealed results of that great battle, and what follows. We must not forget the mission of the three unclean spirits—to go forth to the kings of the earth and the whole world to gather them to that great battle of God Almighty. It is well to look at those contending parties. On one side is Russia with Persia, Ethiopia, Libya, or the Barbary States of Africa, Gomer and all his bands, or all central and northern Europe, and the house of Togarmah and all his bands of the north quarters, or the two Armenias, as the political auxiliaries, and added to this all the votaries of those three types of religion as symbolized by the three unclean spirits of devils. And on the other side, all true and earnest Christians, all the Jews, England, and perhaps America as a sympathising nation, and Jesus Christ as their captain and leader.

God comes now to settle the controversy of Zion. The first revealed result of that battle is Zech. 14: 2: And the city shall be taken, the houses rifled and half of the city shall go forth into captivity. The invading force at first are to gain decided advantages; this is all the advantage recorded on the side of that immense invading force, with horses and horsemen and all sorts of weapons of war. Then in Ezekiel, 39: 2: God says, and I will turn thee back and leave but the sixth part of thee; I will smite thy bow out of thy left hand and cause thine arrow to fall out of thy

right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it saith the Lord God. A complete destruction of five-sixths of that vast army on the mountains of Israel. Another result is, the employment of the whole Jewish nation burying the dead slain in the battle. And then there is left on that battlefield, weapons of war to serve the Jewish nation for fuel for seven years; so that "they shall take no wood out of the field, neither cut down any out of the forest." And now in turn the Jews shall rob those that robbed them, and spoil those that spoiled them; and they shall leave on the ground, or on the dead carcasses, gold and silver and apparel in great abundance, to enrich the Jews. Another result is, that the heathen know the Lord after that battle. Ezek. 39: 21: And I will set my glory among the heathen, and all the heathen shall see my judgment which I have executed and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day and forward. Another result of that battle is, the distress of the Jews, and their looking to God; he pours upon them the miraculous power of the Spirit and some sign or token of the Son of Man, and all the Jews mourn under the conviction that they have crucified their own Messiah, which brings them to repentance and a miraculous conversion ensues. Then, during that battle, Christ sets his feet on Mt. Olivet, as by Zech., 14: 4: And his feet shall stand on the Mt. of Olives. Another immediate result will be that the ten tribes will be gathered, and the sovereign power restored to the Jews. At the conclusion of this battle Jesus will cut off all wicked nations, organizations and men, for he says, Math. 13:

He will send forth his angels and gather out of his kingdom all that offend and them that do iniquity, and cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of my father. Jesus now having taken to pieces all the four great Gentile powers, represented by Nebuchadnezzar's image, they are blown away and no place is found for them, and now he comes back as the returning nobleman, to establish that fifth great monarchy, symbolized by the stone cut out of the mountain without hands.

But is there to be a literal kingdom as the fifth dominion. First, we ask, what objection can be brought against understanding the stone kingdom, or the kingdom symbolized by the stone, to be a literal, positive kingdom of earth, any more than against either of the other four. All and each of them have been literal, very literal kingdoms. Can any objection be raised on account of the symbol, a stone or rock? I apprehend that was purposely chosen, and that there is in it a special significance. Can any objection lie in view of the time it rises, as the last of the five, or after the four Gentile powers had risen and been in turn supplanted by its fellow? Surely if a permanent organization as a sovereign power was to arise, and there were to be four temporary or transient ones occupying the same space, it would of necessity be the last of the five else it could not be permanent. And so it occupies the only space in time it could. There is a difficulty to some good, earnest christians, and even some ministers of this kind; we are told the God of heaven set up his kingdom in the days of John the Baptist and Jesus Christ, and if he set it up 1800 years ago, how can, or will He set it up now? He did set it up in the days of John and Jesus, and men pushed into it, as a religious organization, and that kingdom was es-

tablished in the renewed heart. And so it has been ever since, in every regenerate heart. And if we are not told of any other sense in which the Kingdom of God is to be established, and of no other time when it is to have special prominence, then the question should be settled and remain so. But while we have the stone cut out of the mountain without hands, it is then the kingdom of the God of heaven as certainly, though not as fully, as after it had broken the image to pieces. And this is just the difference as given us by the inspired record; it rolls to and fro, but after it has smitten the image it fills the whole world. It will smite all worldly powers at Armageddon, not before, because we are told in Daniel 2: 44: That it was the kingdom the God of heaven set up that was to break all these other Gentile and worldly kingdoms, and then, and not till then, was it to fill the whole earth. As long as those worldly kingdoms lasted, therefore, it could not be set up in a sovereign sense, and, says Daniel, it shall stand forever. And then in chapter 7: 13, 14: The son of man receives his kingdom of the ancient of days, and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. So that we have as clearly revealed to us that there will be a fifth great literal monarchy established on earth at the close of the time of the Gentiles, as of either of the preceding, and much more permanent and comprehensive. Another difficulty I find in some good men and ministers: How is the present scene to close and the next to open? I have shown the present dispensation of the Gentiles is to close with the most terrific battle scenes, and possibly wide extended, that have ever been known; and the succeeding

times to be ushered in by the personal return of Christ to our world, with all the saints with him to establish a universal kingdom of saints, and himself in person reign on David's throne and over the house of Israel forever, or as long as the sun endure. Language cannot make it more explicit or full, that the kingdom symbolized by the stone, is to fill the whole earth and last forever. Then is Christ coming back to earth again, and has he a promise to sit on David's throne? And is David's throne to be in Jerusalem? Let us first look at Peter's talk to the Jews on the day of pentecost: Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us until this day. Therefore, he being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ. Here is God's oath to David to raise up the humanity of Christ out of the grave to sit on his throne. This looks pretty strong. Where is that oath recorded? In 2nd Samuel, 7: 12, 16. Said God to David: And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee who shall proceed out of thy bowels, and I will establish his kingdom, and thy throne and thy kingdom will I establish forever. Now Peter says, David as a prophet knew that God spake of Christ's humanity, and that with an oath, He promised to David He should sit on his throne. What did Gabriel mean when he said to Mary, thou shalt bring forth a son, and shall call his name Jesus; he shall be great and shall be son of the Highest, and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. So.

God's oath to David, that his throne is to endure forever, and that he shall have a son to sit on it; then a son (Jesus, son of Mary) is produced, and he is promised that throne by Gabriel. I would like to know if there is any failure in this matter. But Isaiah has something to say about this matter; Isaiah 9: 6, 7: To us a child is born, a son is given etc., the government shall be upon his shoulders, of the increase of his government and peace there shall be no end, upon the throne of David to order it and establish it, from henceforth and forever. Jeremiah, 33, says: Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days and at that time will I cause the branch of righteousness to grow up unto David, and He shall execute judgment and righteousness in the land. For thus saith the Lord, David shall never want a man to sit on the throne of the house of Israel.

We have already seen that after God told Ezekiel he would gather the people of Israel and make them one nation on the mountains of Israel, and multiply them forevermore, he said: And David my servant shall be king over them, and my servant shall be their prince forever. So in the 2d Psalm, David sees in a vision down the vista of a thousand years the heathen (the Romans) raging, and the people (the Jews) imagining a vain thing, (to cut off Christ and kill his influence.) [They combined when Christ was to be crucified; Herod and Pilate were made friends, notwithstanding the crucifixion.] Yet have I set my King on my holy hill of Zion. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel. Kings and judges are cautioned to submit to this

king, lest they perish when his wrath is kindled but a little.

Let us hear what David says in the 72d Psalm: Give the king thy judgments, O God, and thy righteousness unto the king's son. Now no one can be the king's son but Christ, as described in this psalm, nor do we need any one else to fill up the prediction, He shall judge thy people with righteousness, and thy poor with judgment; they shall fear thee (the king's son) as long as the sun and moon endure, throughout all generations; in his days shall the righteous flourish, and abundance of peace so long as the moon endureth; he shall have dominion also from sea to sea, and from the river to the ends of the earth; yea, all kings shall fall down before him, all nations shall serve him; his name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.

Again, let us look at the 89th Psalm: I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations; I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations; once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me; it shall be established forever as the moon and as a faithful witness in heaven. In the 132d Psalm that oath is again repeated: The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set on thy throne; for the Lord hath chosen Zion, he hath desired it for his habitation; there will I make the horn (or power) of David to bud, (or expand); I have ordained a lamp for mine anointed; his enemies will I clothe with shame, but

upon himself shall his crown flourish. When the Redeemer was about to leave his disciples he told them he would come back again; and then as he left the temple for the last time, some one of his disciples called his attention to the buildings and stones. Yes, said he, do ye see all these? The time will come when there shall not be left one stone upon a stone that will not be thrown down. Then when four or five of them were sitting with Jesus on the Mount of Olives, over against the temple, Matthew said unto him: Master, tell us when shall these things be, Jerusalem destroyed? (and they must understand the destruction of the temple); and what shall be the sign of thy personal coming, and the end of the age or dispensation? This is Dr. Hale's translation. Matthew used a word signifying personal presence; so does Paul constantly, speaking of the coming of Christ. We know the Apostles did the same, and all early christians, and for that matter, all christians, till in the sixteenth century, as shown in the preface. Paul had to caution the Thessalonian brethren on the subject. So Jesus had to correct the mistakes of the disciples, but not an intimation by Paul on any mistake in looking for his personal return. For after Jesus was gone, and left the disciples on the morn of ascension, what did the two angels say? that he was not coming back to this world? What a quietus such a declaration from those angels would have put on the expectation of the disciples and of the church. But just what did they say? That same Jesus whom ye have seen go into heaven shall so come, as ye have seen him go into heaven. Did the angels know that they saw him go personally, literally and bodily? And yet hundreds of his ministers, preaching his gospel, are stoutly denying that he is personally coming just as he went into heaven. They say he is coming

back spiritually. Poor souls, had Jesus not been better than their faith, with the Bible in their hands, the churches and all true religion would have died out of the world ages ago. No, he never left the earth spiritually, for he promised to be spiritually with his people everywhere, where two or three should be gathered, from his ascension to his return. If he is not coming, what language of mockery for Paul to say in communion, You do show forth the Lord's death till he come; if he is not coming. Or to the Thessalonians, that when they turned from idols they learned to serve the living God, and to wait for his son from heaven, even Jesus; if Jesus is not coming back. Peter said to the Jews on Pentecost: Let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified, both Lord and Christ.

Let us now look a little further and see what Zechariah says more about him. We have seen that, in 14: 4, he tells us that during that great battle, And his feet shall stand in that day upon the Mt. of Olives, which is before Jerusalem on the east. Verse 10: And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one. 16: And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. This is in harmony with Isaiah, 66: 23. And it shall come to pass that, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. That same Jesus whom God made Lord and Christ, whom the Jews crucified, is to be Lord over all the earth and for ever. We have also said that when Christ returns all the saints are to return with him, to participate in that glorious kingdom of the saints. It is difficult, some-

times, to tell how certain views should be set on foot; so of the idea or doctrine of the resurrection of the righteous at the coming of Christ, or before the resurrection of the wicked. How came that doctrine to be propagated, if not true? It is hardly likely that wicked men would teach such a doctrine; and it is quite unlikely that good men would forge such a doctrine. Then let us look into the word of God, and see if there is anything there that would lead any one to suspect it was true. In the 37th Psalm David contrasts the righteous and the wicked. David begins that Psalm with: Fret not thyself with evildoers, neither be thou envious at the workers of iniquity, for they shall soon be cut down like the grass, and wither like the green herb; implying there is nothing permanent about them; that they are transient. Then he contrasts with the wicked and workers of iniquity, those who trust in God and delight in him, as forming a character and condition of permanence, 9th Verse: For evildoers shall be cut off: *But*, those that wait upon the Lord shall renew their strength; and they shall inherit the earth. 11: But the meek shall inherit the earth, and delight themselves in the abundance of peace. This certainly implies that the righteous are to longer enjoy and occupy this world than the wicked, and after the wicked are destroyed from off the earth. We will not stop now to ask what is to become of the wicked; or where they are to be when the righteous are enjoying such an abundance of peace themselves, when the wicked are no more. In the 18th verse, we are told that the inheritance of the righteous shall be for ever. The same is said in the 22d verse. Again, in the 29th verse, The righteous shall inherit the land and dwell therein forever. In the 34th verse we are told, those that wait on the Lord he will exalt to inherit the land, and that they shall see the wicked

cut off. The whole tenor of this Psalm does imply that, after all wicked men and wickedness is cut off from the earth, then the righteous are to possess it, and live a very long time in peaceful enjoyment. It does not say any thing about whether those of the righteous that have died shall live again or not; it simply says the righteous, which would rather imply the whole. Says Jesus—Matthew, 5: 5, Blessed are the meek, for they shall inherit the earth. Again he says, at the end of this age or dispensation, as is translated by many of the best scholars: says Jesus, He shall send forth his angels and sever the wicked from among the just and cast them in a furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of my Father. In the 50th Psalm, we are told that the saints are to be gathered at the coming of our God. Our God shall come; gather my saints together unto me: those that have made a covenant with me by sacrifice. The sacrifice of God is a broken and contrite heart. In Isaiah 26, he is saying what trouble the children of Israel are in, ruled over by other lords, and their great distress in the time of their calamity (at the battle of Armageddon); and he says, to comfort them, in verse 19, Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy den is as the den of herbs, and the earth shall cast out the dead. Here is certainly a resurrection of dead men; there is no chance for doubt, for they are God's dead men, living again. No ambiguity—no figure. A positive assertion, Thy dead men shall live. But next let us look at Zech. 14: 5, as we have already noticed it: And the Lord my God shall come, and all the saints with thee. All the saints are coming with Christ, at his second coming, during that great battle of God Almighty.

One possible objection to this view of this passage can be taken. It says: "The Lord our God shall come." But that objection can hardly hold when we hear Isaiah say in 43: 11: I, even I, am the Lord, and beside me there is no Savior. This doctrine of the return of the saints with the coming of our God is certainly an old testament doctrine. Let us see if it is also the doctrine of the new. Paul, in his great argument on the resurrection, tells us what the condition of things would be if Christ was not risen. As he says, some among you say there is no resurrection of the dead; then, rising to the dignity of his argument, he says: "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order, Christ the first fruits; afterwards they that are Christ's (disciples) at his coming." A more positive assertion cannot be framed into language, declaring the resurrection of the saints at Christ's second coming. Again, 1st Thessalonians, 2: 19: For what is our hope, or joy, or crown of rejoicing? Are not ye (Thessalonians) in the presence of our Lord Jesus Christ at his coming? Paul thus tells the Thessalonians that they will be in the presence of Christ at his coming. Then in chapter 3d, 13th he says: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ; at his personal coming." For so it reads, (Parousia), signifying personal presence. Chapter 4: 14: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 2d Thessalonians, 2: 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him. See also Rev., 5th. John saw in the right hand of him that

sat on the throne, a book written within and on the back side, sealed with seven seals. And though an angel called for some one to open the book and loose the seals, none was found able, and John wept much. But one said to him, weep not, the Lion of the tribe of Judah hath prevailed to open the book and loose the seals thereof. And no sooner was it found that the seals could be opened than, it is said, and they sung a new song, saying, thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. Turn then once more to Revelations, 19: 11: And I saw Heaven open, and behold a white horse, and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. 13: And his name is called The Word of God. 14: And the armies which were in heaven followed him upon white horses, clothed in linen white and clean. We have already given you six or seven plain, positive declarations, that all the saints will return with Christ when he comes. And we have one more as positive. But in this passage we have the most beautiful symbolic representation of the same fact, that can be imagined. All the saints are represented as returning on white horses with Christ as he comes to set his feet on the spot from whence he ascended as he went into heaven. But the next passage to which we call attention is Rev. 20th chapter, 4th verse: And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, nor in their

hands, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Here then is the doctrine of two resurrections; one of all the sleeping saints at the coming of Christ, and at the commencement of his reign of a thousand years. But the rest of the dead lived not again, till the last end of that reign. These are the wicked dead who remain in their graves during the reign of Christ and the saints; and after the thousand years are expired, Satan will be loosed. But as the wicked dead are left in their graves during that long reign of peace, so also Satan is to be bound. Rev. 20; 1, 2, 3: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed for a little season. I know, as I have said in the introduction to this little work, that our schoolmen do not endorse the doctrine of the two resurrections; they say, the first resurrection is only the conversion of sinners. But in no passage of the word of God is the conversion of sinners called a resurrection; and in the second place, wherever the term is used it refers to the resurrection of a dead physical body; and so it cannot be applied to the conversion of sinners in any sense. But, secondly, we are told of men that had been beheaded, and so literally dead, living

again, and after living, reigning with Christ a thousand years on the earth. And so far as I know, none of the sinners who have been converted, have ever reigned with Christ on earth; for as shown, his reign has not yet commenced on earth, nor can it till all the four Gentile powers are broken in pieces by the kingdom the God of heaven was to establish and fill the whole earth. And it needs not much proof to an intelligent christian, that it has not occurred. The kingdom of the God of heaven is to be established in a sovereign sense, and then the saints shall return by being raised from the dead, every man in his own order; Christ the first fruits, (raised from the dead) says Paul; afterwards, they that are Christ's (raised from the dead) at his coming. I have asked a number of persons who denied the first resurrection taught in the word of God, to supply that ellipsis with any other thought but the raising from the dead of Christ's, at his coming, and they have frankly acknowledged they could not. But once more. Suppose we accept the views of the spiritualizing interpreters, and hold to one simultaneous, general resurrection of the righteous and the wicked. Then let us read it with that view, and let us say, this is the (general) resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. We have then the whole race of man, on whom the second death hath no power, but reigning with Christ a thousand years, before Satan is loosed out of his prison. Or, clearly taught in the word of God universal salvation of all men at the general resurrection. Nor is it possible to escape the conclusion, who adopts the doctrine.

Nor is this all; for it is a flat contradiction of the declaration of God's word. For it expressly says, the rest of

the dead lived not again, till the thousand years' reign of Christ and his saints are finished. The facts are as revealed clearly in God's book, if we are willing to take it as it reads : That at Christ's coming he gathers with him all the saints in the dispensation of the fulness of times, (of the Gentiles) as Jesus and Paul both call it, all in Christ, into one, (body) both who are in heaven and on earth ; even (that are) in him, Eph. 1 ; 10. The old serpent Satan, with whom through all the ages from everlasting, Christ has had that contest, is to be bound, and shut up and sealed, and the wicked to remain dead (lived not) during that thousand years ; when universal peace and righteousness shall prevail ; enjoyed by the entire body of saints who have lived, and those who shall live during the thousand years. And as we showed, God promised to replace the Jews on the mountains of Israel, and then to multiply them and their children, and their children's children forever and forever more, under the direction of one shepherd, (I reckon, the Good Shepherd,) and that God's servant David shall be their Prince forever. Then I suppose, if he multiplies the Jews forever, and as all nations are to serve him, that he will also multiply the Gentiles and their children, and may be their children's children forever ; for they are to serve him as long as the sun and moon endure.

Then can we get any just idea or conception of the length of that reign of Christ with the saints ? If it means a definite thousand years, then of course, that is the length of time. But is there anywhere in the chronological prophecies such a measure of a day for a day, and a year for a year ? And we answer, not that we are aware of. But there is clearly revealed a symbolic system of a day for a year, and the only measurement we know of in the Bible ; and if that is the rule to interpret this passage, a

day for a year, then it is one thousand prophetic years ; each day for a year, or 360,000 years. I have been asked : how can the resurrected saints live here with those who live in the flesh ? Did not Jesus live with his disciples, with his resurrection body, forty days, without any special inconvenience ? And if he could live with them forty days, I suppose he could have done so forty years. What will be the status of the resurrection saints ? Jesus has condescended to settle that question. The Sadducees said there were no angels nor spirits ; and so to puzzle Jesus, they came and asked him to solve a difficulty : There were among us seven brethren, and the first married a wife, and died having no children ; and the second, and on to the seventh ; last of all the woman died also. Which of them then shall she be wife in the resurrection ? Jesus says to them, Ye do err, not knowing the scriptures nor the power of God ; for in the resurrection they neither marry nor are given in marriage ; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

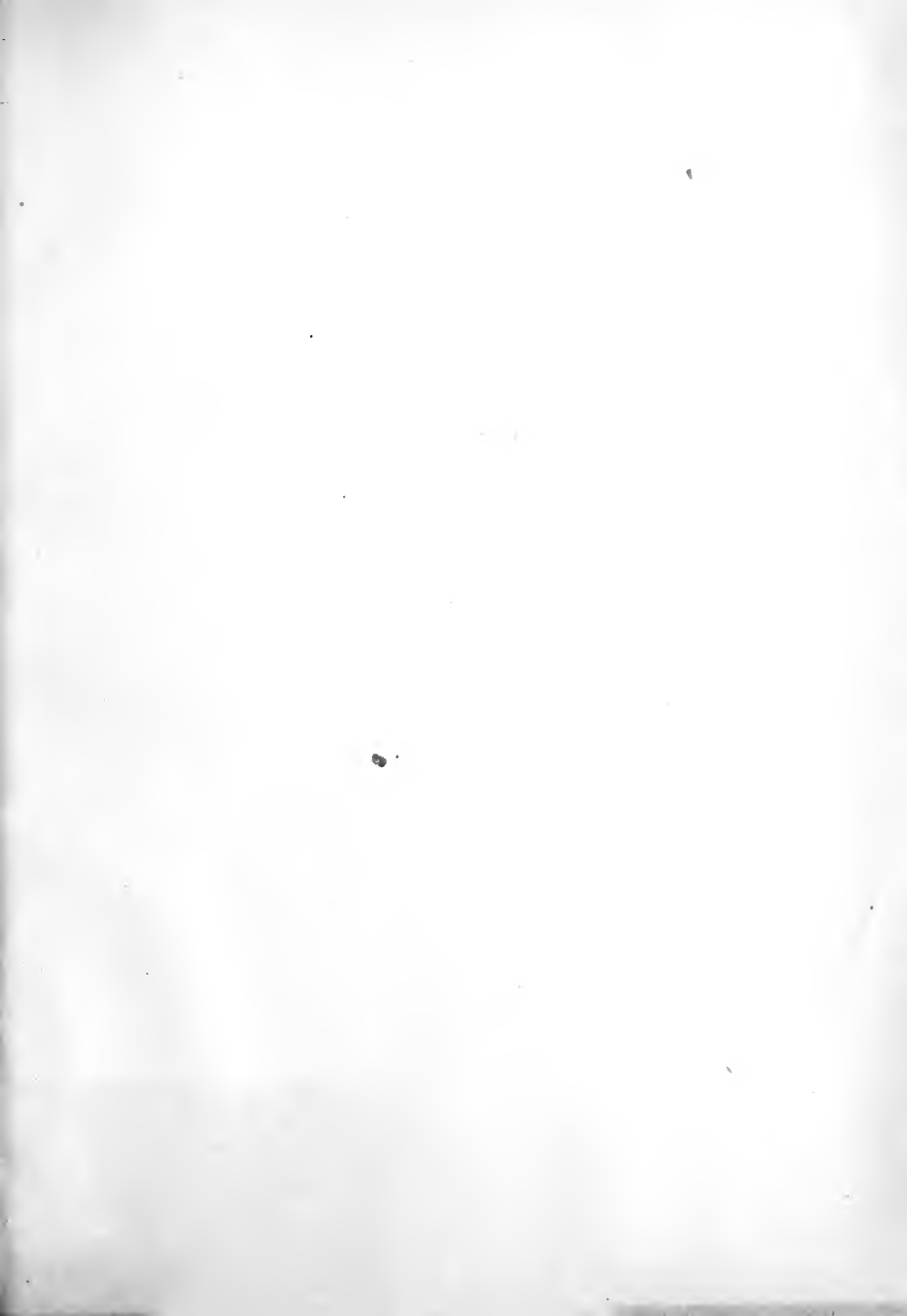
At the close of that long reign of the saints with Christ, Satan is to be loosed a little season, and as he is loosed, the wicked are raised, and all go up on the breadth of the earth and compass the camp of the saints and the beloved city ; and fire comes down from God, out of heaven, and devours them. This burns up the world, according to Malachi and Peter, and then all the righteous are caught up to meet the Lord in the air, out of the way of a burning world. Immediately is the judgment scene ; the wicked doomed to their final abode, the righteous to the New Heaven, as in Rev. 21. This done, Christ gives up the kingdom to God the Father, that God may be all in all.

11

St. H.







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